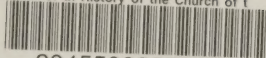


HISTORY
OF THE
CHURCH
OF THE
BRETHREN
EASTERN
PENNSYLVANIA
1915 – 1965

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HISTORY
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BRETHREN
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PENNSYLVANIA
1915 – 1965

Saylor, Sam Rufus

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P R E F A C E

The last recorded history of the Church of the Brethren in Eastern Pennsylvania was published in 1915. Since that time the church has continued to grow both numerically and in out-reach. There have been many changes evident in our church architecture, our patterns of worship, our symbols of distinctiveness and our cooperation with other denominations. Our Sunday schools, our college, and our camp have made their imprint upon the life of the church. Our district organization has been altered. Full-time pastors have been called. These are some of the trends which the reader will find in the material of this history.

The query requesting this history came to District Meeting in 1953 from the Lebanon congregation. Carl W. Zeigler was then the pastor and moderator. The District Meeting of 1957 accepted the recommendation of the district board of Christian Education that an advisory board be chosen and that plans be made for gathering material and ultimately publishing such a history. This volume is the result of twelve years of planning, research and writing.

The members of the first advisory board were: A. C. Baugher, Elizabethtown; William P. and Mabel Bucher, Quarryville; J. G. Francis, Lebanon; Irwin S. Hoffer, Ambler and later Lancaster; and L. D. Rose, Elizabethtown. The advisory board first met on November 14, 1957, and Irwin S. Hoffer was chosen as editor, A. C. Baugher as chairman, and L. D. Rose as secretary. Following the death of J. G. Francis in 1958, Carl W. Zeigler was named to the board.

In 1962, Irwin S. Hoffer, L. D. Rose, and A. C. Baugher died. On December 1, 1962, the remaining members of the board met in the home of William and Mabel Bucher, and Frank S. Carper was elected as chairman and Carl W. Zeigler as secretary. These have continued to serve in this capacity to the conclusion of the project. At this time, E. G. Meyer, Elizabethtown; Sara C. Shisler, Hatfield; and Guy R. Saylor, Mountville, were named to the advisory board. Dr. Guy R. Saylor was asked to serve as the literary editor. To him all of us are deeply indebted. He sacrificed many of his school vacations to do this task of editing, and arranging material. He accepted the assignment in a spirit of dedication and this has characterized all of his work.

Every member of the advisory board has had a personal interest in the task of assembling the material included in this history. Dr. A. C. Baugher, on the afternoon before his sudden homegoing in November, 1962, shared with the writer some of his plans for this book. The work of Dr. Baugher, Irwin S. Hoffer and L. D. Rose at the time of their death was given to the board, and is a part of the material of this book. The members of the board feel that the Church of the Brethren in Eastern Pennsylvania has had a goodly heritage and that she has made a significant contribution to the total life of the Brotherhood.

In this year of 1965, when we celebrate the 100th Anniversary of our district meetings, we are happy to present to the Church this record of the life of the Church of the Brethren in Eastern Pennsylvania from 1915 to September 30, 1963.

Carl W. Zeigler, Secretary
Advisory Board
District Historical Committee

INTRODUCTION

The general purpose of this history is to continue, for approximately a half century, the narrative begun in the *History of the Church of the Brethren of the Eastern District of Pennsylvania*, published in 1915.

Accordingly, when the congregations were invited to submit their histories, it was suggested that they include such areas as church membership, Sunday school beginnings and development, prayer meeting, evangelism, missions, Bible institutes, church architecture, trends in belief and practice, CBYF, CBWF, CBMF, and district meetings held in the individual congregations, with dates. A complete ministerial and pastoral record was also solicited.

Although the material contributed by some congregations was not as comprehensive as that of others, yet the reader may get a good district-wide view of such trends as growth of membership, Sunday schools, vacation Bible schools, consolidation, use of special music and musical instruments, church weddings, individual communion cup, inside baptistries, and the increase in the number of pastors.

The biographies and the articles on district institutions and activities were written by individuals well-acquainted with their subject. The committee adopted the policy of including, in the biography section, the biographies of deceased persons only, and the congregations were invited to supply pictures of ministers deceased since 1900. Exceptions to this occur in the section on missionaries, since the committee decided to include all missionaries from Eastern Pennsylvania, with pictures.

Although the editor rewrote much of the material to give a reasonable uniformity of style to the whole, as well as to eliminate numerous duplications, this book is, nevertheless, the result of the time, interest, industry, and work of a great many people. It, therefore, becomes a very pleasant duty to acknowledge this aid. This is not a trite sentence, inserted here merely because it is one of the things to include in the introduction; rather, it expresses the sincere feelings of the editor, for no editor ever had a more helpful, co-operative, sympathetic, resourceful, and enthusiastic group of co-workers than were his fellow-members of the historical committee. They wrote congregational histories, biographies, and accounts of district activities; they pored over lists and compiled data. Their names have already been recorded in the preface.

Following are additional known contributors, to whom appreciation is expressed: Minerva Rudy, Paul Hunsicker, Irene Frysinger, Floy Hess, Myer Hess, Mrs. Robert Good, Robert Young, Paul Kaylor, Daniel Kettering, Howard Merkey, Paul Neff, Nevin Zuck, Henry Becker, Ammon B. Meyer, C. Wayne Zunkel, Harry K. Balsbaugh, Lillian Willoughby, Glenn Zug, William P. Nyce, P. S. Heisey, Herman Royer, Rufus K. Eby, Clarence Kulp, Jr., Mr. and Mrs. Kenton Cox, John G. Hershey, Eliot Ziegler, Kenneth Hershey, Ethel M. B. Wenger, Joseph Cassel, Norman Musser, Frank Layser, Donald Robinson, Norman Bowers, Ammon L. Merkey, Mrs. Herbert Wolgemuth, Jesse K. Hoffman, Harry B. Gibbel, Aaron Hollinger, Elizabeth Gibbel, Robert F. Eshleman, Graybill Hershey, Martha Martin, A. G.

Breidenstine, Caleb Bucher, Lottie Nies, Franklin Cassel, Galen Kilhefner, Baxter Mow, Ruth Reber Paetz, Floy Schlosser Hiestand, Mrs. H. H. Nye, Louise Baugher Black, Lillian Eberly, R. W. Schlosser, James Miller, William Beahm, Norman Baugher, Norman Frederick, Miriam K. Steely, Norman Reber, Emma L. Zook, Paul Beck, Anna Ruth Summy, James C. Gibbel, Paul Kiefer, Mary Hess Reber, Emmert McDannel, Robert C. Wenger, Rebekah Sheaffer, Edward K. Ziegler, Mrs. Frank Carper, Alexander Glasmire, Elmer Shirk, Naum Gible, John Gosnell, Vera R. Hackman, Willard Z. Francis, Floy Hoffer Ware, and Martha Hoffer Hess. Anna Carper, librarian at Elizabethtown College, kindly made the library resources available, and aided in suggesting resource material and in checking details which needed confirmation. Marie Snader, of the Mountville congregation, did much of the typing of the manuscript as a labor of love for the church.

Finally, the editor wishes to express his appreciation of the patience, tolerance, and forbearance of his family for putting up, during a period of almost three years, with an entire room where nothing was to be touched, and which, evidently, gave the impression of being very *ferhoodled*, (untidy), but which, to him, represented a series of very carefully classified materials. In addition, the editor's daughter, Irene, checked many details in the Elizabethtown College library, and his wife, Evelyn, searched records and provided firsthand information; she also did much of the work on the index of this book.

The entire Historical Committee expresses its appreciation to all who have aided in this project, tangibly or intangibly. May this book be a useful link in the chain of history begun by its 1915 predecessor.

Guy R. Saylor
Mountville, Pennsylvania
June 22, 1965

TABLE OF CONTENTS

CHAPTER	PAGE
PREFACE	III
INTRODUCTION	IV
I. CONGREGATIONAL HISTORIES	
1. Akron, 1913	1
2. Allentown, 1938	4
3. Annville, 1912	4
4. Big Swatara, 1798 or 1800	8
5. Chiques, 1868	14
6. Cocalico, 1959	20
7. Conestoga, 1724	20
8. Conewago, 1912	23
9. East Fairview, 1902	25
10. East Petersburg, 1918	28
11. Elizabethtown, 1902	31
12. Ephrata, 1864	39
13. Florin, 1954	41
14. Fredericksburg, 1919	42
15. Harrisburg First, 1896	49
16. Hatfield, 1864	57
17. Heidelberg, 1919	59
18. Hershey (Spring Creek), 1868	62
19. Indian Creek, 1785	65
20. Jennersville, 1929	70
21. Lake Ridge, 1915	72
22. Lancaster, 1891	76
23. Lebanon, 1933	79
24. Lititz, 1914	83
25. Little Swatara, 1798 or 1800	89
26. Long Run, 1932	92
27. Maiden Creek, 1866	93
28. Mechanic Grove 1897	95
29. Midway, 1902	100
30. Mingo, 1869	107
31. Mountville, 1882	109
32. Myerstown, 1919	113
33. Palmyra, 1921	115
34. Reading, 1898	118
35. Richland, 1919	119
36. Ridgeway Community, 1962	122
37. Salunga, 1948	125
38. Schuylkill, 1877	127
39. Shamokin, 1897	127
40. Skippack, 1957	129
41. Spring Grove, 1897	130
42. Springville (Mohler's), 1899	132
43. Swatara Hill, 1960	133
44. West Conestoga, 1864	135
45. West Green Tree, 1902	136
46. White Oak, 1772	137

II. DISTRICT ACTIVITIES, ORGANIZATIONS, AND INSTITUTIONS

The District Ministerial Board	143
Christian Education	145
Bible Study	148
Music	149
The Women's Fellowship	162
The Men's Fellowship	165
The Youth Fellowship	171
The Old Folks' Aid Society	174
The Children's Aid Society	177
Camp Swatara	183
Elizabethtown College	188

III. BIOGRAPHIES

1. MINISTERS

Samuel Ruhl Zug	236
Hiram Gible	240
George Bucher	243
John Herr	247
Jacob H. Longenecker	249
Samuel H. Hertzler	252
Edward M. Wenger	256
Isaac W. Taylor	259
Jesse Ziegler	262
J. Kurtz Miller	263
George W. Weaver	265
Joseph N. Cassel	266
Rufus Pfautz Bucher	267

2. MINISTERS IN BUSINESS AND THE PROFESSIONS

Jacob Ira Baugher	275
Christian Bucher	278
Frank P. Cassel	280
Henry Royer Gibbel	280
J. W. G. Hershey	281
Irwin S. Hoffer	282
Benjamin K. Hottel	284
Jonathan G. Reber	285
Samuel N. Wolf	287
Harry B. Yoder	288
Wallace M. Zook	289

3. LAYMEN IN BUSINESS AND THE PROFESSIONS

Thaddeus Stevens Beck	290
Phares N. Becker	290
James H. Breitigan	292
Abraham Harley Cassel	292
Joseph H. Eshelman	301
Henry B. Gibbel	302
Naaman G. Hershey	304
Samuel B. Kiefer	305
Allen W. Mentzer	307

William G. Nyce	307
Frank L. Reber	310
Joseph H. and Mary C. Rider	311
B. W. Stauffer	313
Daniel Weaver	314
Clayton Pfautz Wenger	315
Aaron Wissler	316
4. SOME WOMEN OF THE CHURCH	
Martha Zug Eckert	317
Mary Zug Francis	319
Elizabeth Myer	320
Hannah Cassel Shisler	324
Hannah Horning Ziegler	327
5. MISSIONARIES	
Irene Frantz Bittinger	328
Florence Moyer Bollinger	329
Will E. and Leah Sheaffer Glasmire	330
Monroe and Ada Good	331
Jacob F. and Alice H. Graybill	332
Bessie Rider Harley	334
Robert and Anna Mary Hess	334
Nora Reber Hollenberg	335
Mark Keeney	336
Wilbur and Evelyn Martin	336
Elizabeth Gibbel McCann	337
Mary MacManes	337
Clara Myer	338
Isaiah Ebersole Oberholtzer	339
Violet Hackman Pfaltzgraff	339
B. Mary Royer	340
Florence Miller Royer	341
Mary Schaeffer	342
Sara C. Shisler	343
Emma Jean Weaver Wine	344
Emma K. Ziegler	345
Kathryn Conner Ziegler	345

LIST OF ILLUSTRATIONS

	Page
Steinmetz house marker	1
Akron house	2
Wolf's cemetery	3
Allentown house	4
Annaville houses (1906 and 1949), Mt. Wilson house	5
Daniel Bucklew	7
Fishing Creek Valley house	8
Paxton and Hanoverdale houses	9
Hanoverdale parsonage	10
David Etter	12
John Witmer, Thomas Patrick, and Amos Kuhns	13
Chiques house	15
S. S. Eshelman, Henry Hess, and Allen B. Ruhl	19
Christopher Sauer farm, and Myer homestead	21
Cocalico house	20
Myer cemetery, and Elizabeth Myer grave	21
Bird-in-Hand and Monterey houses	21
Bareville church and parsonage	22
Conestoga meeting list	23
Allen G. Becker and Harry G. Fahnestock	26
East Fairview church, 1894 and 1950	27
East Fairview, 1960	28
East Petersburg house prior to 1923	29
East Petersburg house, built in 1923, renovated in 1951	29
Amos Hottenstein, and Milton G. Forney	30
Phares J. Forney	31
Elizabethtown house, 1934	32
Elizabethtown church, 1956	37
M. Clyde Horst	39
Ephrata church, 1954	40
Meyer and Fredericksburg houses	44
Elias W. Edris	47
J. W. Meyer, Jr. and Irwin Heisey	48
Harrisburg church, 1962	55
Brethren Fellowship House, Harrisburg	56
Hatfield houses, 1928 and 1953	57
Heidelberg house	60
H. F. King	61
Hershey house, 1937	62
Present Hershey church	63
H. B. Hollinger, John S. Baker, S. Z. Witmer, and John Landis	63
Daniel K. Kreider, Aaron Hoffer, and Wheeler Walker	64
Harrison Gipe, B. W. S. Ebersole, and Chester M. Ebersole	64
Samuel Wagner, Oscar Mathias, and B. F. Waltz	65
Indian Creek house about 1850	65
Fourth Indian Creek house and present house	66
Klein meetinghouse	67
Elmer M. Moyer	67
James B. Shisler and Reuben Brumbaugh	70
Jennersville parsonage	72

	Page
H. D. Jones and J. H. Cassidy	75
Lancaster church, 1897	76
W. D. Fisher	77
Lancaster church, 1959	79
F. A. Myers	79
Lebanon house, 1933, and Lebanon church, dedicated 1940	80
J. G. Francis	80
Nathan Martin	83
Lititz house, 1887	83
Lititz house, 1926	84
Lititz church, 1962	86
J. W. G. Hershey, Henry R. Gibbel, H. M. Eberly, and J. W. Hevener	87
Henry E. Nies	88
Merkey, Shubert, and Ziegler houses	89
Frystown house	90
Jacob Pfautz, Ira Gibbel, Henry Ziegler, and Jacob Merkey	91
Zimmerman and Long Run houses	93
Pricetown and Mohrsville houses	93
Henry Reber	94
Meeting list	94
Mechanic Grove house, 1928	95
Mechanic Grove church, 1959	96
Ministerial meeting program, 1901	99
Midway house, prior to 1950, and remodeled, 1951	104
New Christopher Sower marker	107
Mingo house, 1926 and 1952	108
Levi C. Ziegler, Peter Smith and Samuel Hess	109
Mountville house, built 1881	109
Mountville house, remodeled, 1924	111
Mountville church, 1962	112
Isaiah N. Musser	112
Royer house	113
Myerstown house	114
William Oberholtzer and Harvey Frantz	115
Palmyra house, 1892	116
S. R. Zug, J. H. Longenecker, John C. Zug, and W. F. Garber	117
Palmyra church, 1935, and 1959	117
Reading church, 1960	118
Richland house, 1914	119
Charles Ziegler	120
Richland church, 1961	121
Ridgeway church	125
Shamokin church	128
Skippack house	130
Blue Ball and Kemper houses	131
First Swatara Hill church	133
Swatara Hill church, 1945, and 1955	134
Middle Creek houses, 1874, and 1961	135
West Green Tree and Rheems houses	137
Kreider, Longenecker, Manheim, White Oak, and Graybill houses	138
Peach Blossom and Ridgely churches	140

Divisions of the Conestoga church	141
Montgomery County churches	142
Apartments at Brethren Home	176
Camp Swatara	184
I. N. H. Beahm	209
George N. Falkenstein	216
D. C. Reber	220
H. K. Ober	224
J. G. Meyer	228
R. W. Schlosser	230
H. H. Nye	232
A. C. Baugher	235
S. R. Zug's art	237
John Herr and S. H. Hertzler	248
E. M. Wenger	259
I. W. Taylor	261
Jesse Ziegler	263
George Weaver	266
Joseph N. Cassel	267
Rufus P. Bucher	273
J. I. Baugher	277
Umalla church	285
Reber wagon and pump boat	286
Reber family and guests, and J. G. Reber	287
S. N. Wolf	288
H. B. Yoder	289
T. S. Beck	290
J. H. Breitigan	292
A. H. Cassel	300
Henry B. Gibbel	303
Naaman Hershey	304
Wm. G. Nyce	309
C. P. Wenger	316
Martha Eckert	318
Mary Francis	319
Elizabeth Myer	324
Hannah Shisler	326
Irene Bittinger	328
Florence Bollinger	329
Will and Leah Glasmire	331
Mary MacManes and Clara Myer	338
B. Mary Royer	341
Florence Royer and Mary Schaeffer	342
Sara Shisler and Emma Jean Wine	344

Chapter I

CONGREGATIONAL HISTORIES

AKRON (1913)

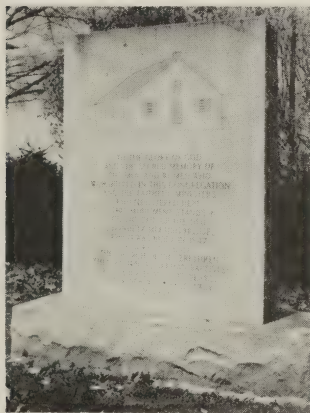
The Akron congregation was organized April 5, 1913. Portions of the territory of two existing congregations, West Conestoga and Springville, were combined to form the new congregation which had a membership of 77; I. W. Taylor was the first elder in charge and David Snader served as minister. There were two houses of worship: the Brick house, also known as Steinmetz's, built in 1847 in the confines of the Springville congregation; and the Akron house, built in 1898 by the West Conestoga congregation. The latter house was remodeled for love feast purposes and rededicated October 19, 1913.¹

The name of the cemetery adjoining the Steinmetz house, mentioned above, was changed from Steinmetz's to Wolf's cemetery to avoid confusion with another Steinmetz's cemetery, situated not far distant, in Schoeneck. In 1931 the Steinmetz house with the church yard and whatever belonged to it, was deeded to Wolf's cemetery. In 1939 the Steinmetz house was razed. In 1951 a stone, on which are a sketch of the old building and an inscription, was placed where the old church stood.

All that remains of the Steinmetz building is a long narrow table, behind which a row of ministers sat while a fellow-preacher stood to expound the Scriptures. This table is located in the present Akron church and is used by the nursery class teachers.

The membership has grown from 77 in 1913 to 112 in 1936, and 177 in 1963.

David P. Snader was elected to the ministry April 8, 1895 and ordained to the eldership May 5, 1915; Samuel N. Wolf was elected to the ministry, October 18, 1913; ordained, May 29, 1915, and ordained to the eldership, August 21, 1920; David H. Snader was elected to the ministry, March 13, 1920, ordained to the eldership, August 8, 1925; George B. Wolf was elected to the ministry, March 13, 1920, ordained to the eldership, August 8, 1925; Harry S. Dohner was licensed March 30, 1938, ordained to the ministry, March 7, 1939, and to the eldership, March 4, 1947; Warren Kissinger was licensed September 10, 1946, and ordained, March 4, 1947; Elwood Shelly was licensed March 8, 1949,



Stone marking site of Steinmetz house

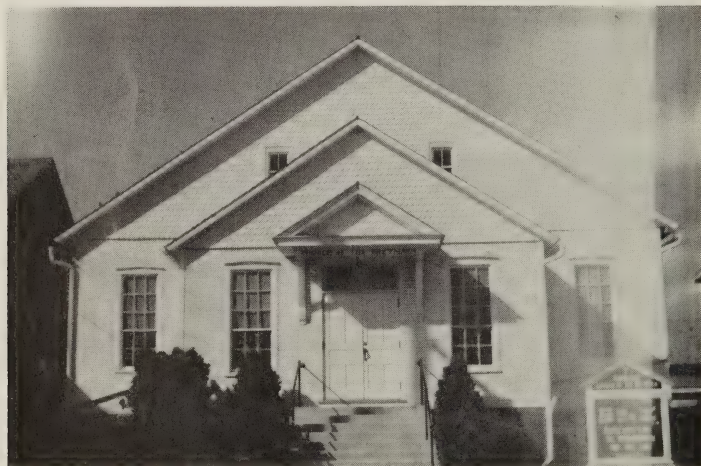
¹For further details see *History of the Church of the Brethren of Eastern Pennsylvania*, 1915, pp. 354-358.

ordained to the ministry, December 5, 1950, and to the eldership, December 4, 1956.

A Sunday school had been organized at the Akron house in 1906. With the formation of the new congregation this was continued. Akron has a community Bible school, in which the Brethren co-operate. There has been an active interest in the church camp, beginning with Conewago, and now Swatara. The Sunday school pays half of the tuition for any member who attends the camp. Labor was contributed, bonds were bought, and special offerings for the camp are taken each year. The CBMF built one of the pavilions at Swatara.

From 1917 to 1926 regular Christian Workers meetings were held. The CBYF is active and contributes to the support of a Korean war orphan.

Formerly the weekly prayer meetings were held in the homes; at present they are held in the church.



Remodeled church, 1936

The CBWF and CBMF have contributed to Brethren Service and Church World Service; in addition to money, food, clothing, and soap, 18 heifers, and goats for Africa were made available.

For many years the deacons visited every member annually, but since 1958, the 250th anniversary year, the visitation team has consisted of a representative of the deacons, the ministry, and the laity. Members of the Official Board also aid evangelists in their visits. Post-baptismal training is given to new members.

Each year there are a Bible Institute, and sermons by guest speakers, emphasizing special causes such as temperance, peace, the simple life, missions, stewardship, and Christian education.

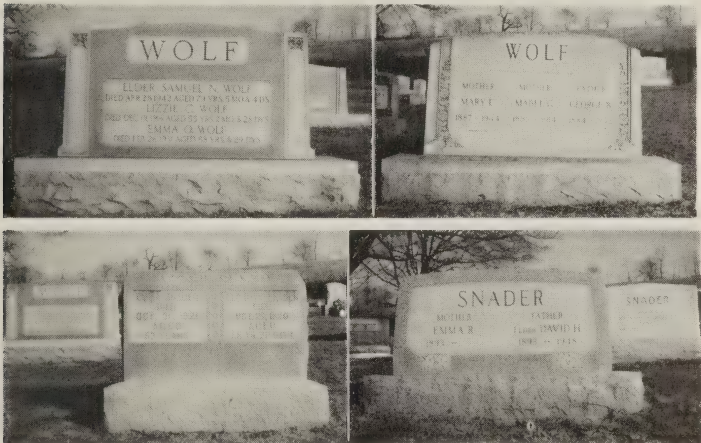
For 25 years the Brethren have co-operated with the six churches of the community in joint Holy Week services. Each night

the service is held in a different church, and the observance is climaxed by an Easter dawn service.

In 1951 it was decided to give half of the amount required to support a missionary; this support went to Grayce Brumbaugh in Africa. In 1953 the amount was increased to the equivalent of full support, and this additional half support was allotted to Evelyn Horn, also in Africa. Later this was transferred to Olivia Ikenberry in the Navajo Indian mission in New Mexico, and still later to Ruth Snell, at the same place.

A ministers meeting was held here in 1960. In this same year the Akron congregation ranked in the top five in *per capita* giving to the District and Brotherhood budgets.

In 1936 the church was remodeled and enlarged. The arrangement of the sanctuary was reversed so that the pulpit was placed on the side facing the street; there are two Sunday school rooms in each south corner. The annex, to the rear of the building, con-



tains six Sunday school rooms and a librarian's room. The basement contains a dining area, kitchen, Ladies Aid room, and a prayer meeting room, which is also used as a children's assembly room. At a later date an electric organ was installed and an outdoor baptismal pool was added.

The names Snader and Wolf were intimately associated with the first 40 years of the Akron congregation. As indicated above, David P. Snader was the first resident minister; he also served as elder in charge from 1916 to 1920. Samuel N. Wolf was elder in charge from 1920 to 1938; he also served as trustee and superintendent of the orphanage at Neffsville. David H. Snader was elder in charge from 1938 to 1948. George B. Wolf was elder in charge from 1948 to 1952. In addition, he served as trustee and treasurer of what had then become the Children's Aid Society at Neffsville. Harry S. Dohner was elder in charge from 1952 to 1958; since 1958 he has been serving as moderator.

ALLENTOWN (1938)

Members of the Richland congregation set up a tent at Fifteenth and Liberty Streets in Allentown in August, 1937. Saturday evening, August 14, there were preaching services, and the next morning Sunday school was held. In the evening of August 14, M. J. Weaver, then pastor of the Lancaster congregation, started an evangelistic meeting which continued for two weeks.

S. G. Meyer, as a representative of the District Mission Board, and M. J. Weaver sought a suitable meeting place and on October 5 services were moved to Ninth and Turner Streets. November 7, 1937, the Sunday school was organized with a superintendent, secretary, adult teacher, intermediate teacher, beginners teacher, and an attendance of 23.

The church was organized by the District Mission Board, April 10, 1938; on September 3, 1938, the Mission Board purchased the church building at Ninth and Liberty Streets. This house of worship had been the property of an Evangelical congregation which had moved into a new and larger structure. Clinton P. Hunsicker and Rufus Neimeyer had been serving in the ministry in the Long Run congregation, but lived in Allentown, and, after the organization of this new congregation, became its first ministers.



Allentown church

Robert Knechel was licensed to the ministry, August 2, 1941, and Armon Snowden was licensed August 24, 1947 and ordained September 11, 1948. The following have served as pastors: Lester Bucher, August 15, 1940 to September 1, 1942; Jonathan King,

September 9, 1942 to June 30, 1945; Harold Z. Bomberger, June 1, 1946 to November 1, 1948; Curtis Dubble, November 7, 1948 to August 28, 1949; A. P. Wenger, September 1, 1949 to September 1, 1955; Donald Ruhl, (part time), January 1, 1956 to July 30, 1956; Walter W. Lonsenecker, October 6, 1956 to 1958; Ellis Powell, since March 15, 1958.

The membership has risen as high as 90; in 1963 it was 76. In addition to the city of Allentown, this church has at various times drawn members from such widely scattered communities as Fogelsville, Kutztown, Emmaus, Coopersburg, and Bethlehem. The Eastern District has purchased eight acres of land about ten miles west of Allentown, with a view to future re-location.

ANNVILLE (1912)

The Annville congregation, formerly a part of the Spring Creek congregation, was organized March 25, 1912, with a membership of 134. Alfred B. Gingrich was chosen as elder in charge. The

other ministers were Henry B. Hollinger, Allen D. Bucher and Jacob H. Gingrich.

The first church had been built in 1906 at the present location, Maple and Zeigler Streets. On August 23, 1915, a storm blew off the roof of the building and damaged the gable ends and ceilings. The house was rebuilt, but on February 22, 1947 the building was partly destroyed by fire and considerably damaged by smoke.



Annville church, 1906

On July 21, 1947 the congregation met in special council and decided to raze the building and build a new brick structure on the same tract of land. This was done the following autumn and some of the material was salvaged for use in the new building. Excavation began on May 28, 1948, and the cornerstone was laid on November 14, 1948, with Carl W. Zeigler, who was reared in the Annville congregation, as the speaker. Charles C.

Ellis was the guest minister for the dedication on November 14, 1949. The cost of the building, including the furniture, was \$149,414. Financing was accomplished by the sale of bonds, in the amount of approximately \$75,000, and by the generous giving of labor and money by the members.

A Christian Workers meeting was organized on March 1, 1915. A young peoples' department followed on May 29, 1934, and a men's fellowship on May 24, 1949.



Annville house, 1949

For more than 35 years there were two Sunday schools, one at South Annville, (Long's), and the other at Annville. On October 24, 1949 the two schools merged, the sessions being held at the Annville house.



Mt. Wilson house, 1955

Daily vacation Bible school was begun in the Annville church under the leadership of Martha Martin, of Elizabethtown. Later leaders were Carl W. Zeigler, Esther G. Bucher, Edith Eichelberger, and others.

In 1943 Perry B. Liskey started transporting children from the Mt. Wilson area to the Annville church. The first Sunday he

brought about ten children. This transportation was supported by the Annville Sunday school, and continued for about 12 years. In 1953 a two-weeks tent meeting was held in the area, with Conway Bennett as the preacher. In 1954 the tent was used for a two-weeks vacation Bible school. In the spring of 1955 a small concrete-block building, 36 feet long and 28 feet wide, was erected. It was dedi-

cated June 26, 1955, and on the following Sunday, July 3, Sunday school began with an attendance of 37. A year later this had increased to 89.

In 1957 a tract of about 18 acres was purchased from Mr. and Mrs. Edwin Keener for \$1,000. A new church was built on this tract, and the cornerstone was laid September 22, 1957, with Paul D. Wenger bringing the message. The first service was held in the new church on December 1, 1957, although the building was not dedicated until May 11, 1958, with Tobias Henry of Juniata College as the speaker. The building cost approximately \$50,000. John Shuman gave significant leadership to the work in the Mt. Wilson area. He built his own home adjacent to the church so that he might serve more effectively and identify himself with the people of the community. From 1955 to 1960 there were 58 baptisms in the Mt. Wilson area.

In 1958 a Sunday school was organized at Clear Spring, several miles west of Annville. Oliver and Esther Wentling have given leadership to this work. In the same year the church bought the Saylor property adjoining the Annville house.

The Monroe Good and the Kreps missionary families have been supported by the congregation. The church is affiliated with the Annville Council of Churches and has been active in community projects sponsored by the Council.

The congregation is served by the self-supported ministry, and the charter membership of 134 grew to 260 in 1940, and from 1940 to 1960 the membership doubled to 526. In 1963 the membership was 540.

The following have served as elders in charge: Alfred B. Gingrich, 1912 to 1926; Allen D. Bucher, 1926 to 1930; Walter W. Hartman, 1930 to 1942; Henry F. King, 1942 to 1943; Hiram G. Gingrich, 1943 to the present.

The congregation's ministers are as follows: Alfred B. Gingrich, elected to the ministry in 1887, and ordained to the eldership in 1905; Henry B. Hollinger, elected to the ministry in 1894, advanced to the second degree in 1900, and ordained to the eldership in 1909; Allen D. Bucher, elected to the ministry in 1900, and ordained to the eldership, May 20, 1916; Jacob H. Gingrich, elected to the ministry in 1909; Elmer G. Minnich, elected to the ministry, September 4, 1916; Simon G. Bucher, elected to the ministry, March 4, 1919, and ordained to the eldership, September 17, 1929, (in 1938 he withdrew from the Church of the Brethren and affiliated with the Mennonite Church, where he now serves as bishop); Daniel W. Bucklew, moved here from West Virginia in 1920, and was ordained to the eldership, September 14, 1942; Hiram G. Gingrich, licensed to the ministry, September 26, 1938 and ordained to the eldership, September 14, 1942; Carl W. Zeigler, 1932 to 1936; Harold Z. Bomberger, elected to the ministry, June 19, 1939; Harvey S. Kline, elected to the ministry, March 11, 1940; Perry B. Liskey, elected to the ministry, March 1, 1943; John Shuman, elected to the ministry, September 11, 1950, and ordained to the eldership, March 7, 1962; Caleb Kreider, elected to the ministry, June 6, 1955, and ordained to the ministry, December 2, 1959; William Cave, elected to the ministry, June 7, 1961.

Alfred Bucher Gingrich was born October 25, 1861 and died January 3, 1926. In 1891 he became the first superintendent of the Sunday school organized at the South Annville house. He did most of his preaching in the German language, but in his later years, did some preaching in English. He was married to Lizzie Herr, a sister of Elder John Herr. Their children were Sallie, Harry, Jacob, Alfred, William, Susan, Simon, John, and Rufus.

Allen Dohner Bucher was born September 2, 1861 and died June 18, 1932. He was the son of Elder Christian and Eliza Dohner Bucher and was married to Mary Gingrich. The following children were born to them: Simon, Clara, Sallie, Allen, Christian, George, Henry, Mary, and Esther. Elder Bucher did all his preaching in German.

Henry B. Hollinger was born July 26, 1864 and died September 17, 1923. He was a farmer-preacher, but he was also a student. His sermons were rich with choice illustrations. Young people especially liked to hear him preach. He did some evangelistic preaching in other congregations. He married Leah Kettering and they lived on a farm in South Annville. He and his wife are buried in the adjoining cemetery. His funeral text was I Corinthians 15:58.

Daniel William Bucklew, son of Marcellis and Letitia Simmons Bucklew, was born April 17, 1878 in Hampshire County, West Virginia. He was the second son in a family of ten children. In 1900 he was married to Lucy Joseph, and in 1914 he was elected to the ministry in the Hinton Grove congregation, West Virginia. In 1920 the Bucklews were among a number of West Virginia Brethren who moved to farms in Pennsylvania. He had a common school education and attended sessions at Bridgewater College. He was a farmer all his life, but gave of his time and talent to the church.



Daniel Bucklew

Walter W. Hartman was born April 8, 1886, at North River, Virginia. He was the sixth son of George and Elizabeth Hartman. He attended the elementary schools of Rockingham County. On October 14, 1907, he was married to Elsie Virginia Wampler of Penn Laird, Virginia. The ceremony was performed by the Reverend David Wampler, an uncle of the bride. Eight children were born to this union, all but one of whom are now living.

In the fall of 1914, Walter was elected to the ministry by the Mill Creek congregation in Northern Virginia, and that same year moved his family to Bridgewater while he attended Bridgewater College for two years.

During a trip to Hershey, Pennsylvania, as a delegate to the 1918 Annual Conference, Walter surveyed the rich farm land of Lebanon Valley and subsequently purchased a farm located in the Annville congregation to which he moved the following summer. The minutes of the same congregation record a transfer of membership for Walter and Elsie Hartman on September 1, 1919.

Four years later, Mrs. Hartman died leaving seven children in the care of their father. A small daughter, Frances Elizabeth, born May 12, 1921, died November 23, 1921. Serving in the free min-

istry, managing a farm, and looking after a family alone kept this man fully occupied.

On Saturday, September 7, 1929, at the Annville house, Walter W. Hartman was ordained and installed into the eldership of the Church of the Brethren. He served continuously until his death March 22, 1942, at the age of 56.

Brother Hartman encouraged young men of his congregation to enter the Christian ministry. Harvey Kline, now at Chambersburg, Pennsylvania, and Harold Bomberger, serving the McPherson, Kansas, church, grew up in the Annville congregation and felt the influence of Brother Hartman in their call to serve the church and the Lord.

BIG SWATARA (1798 or 1800)

Big Swatara congregation covers a big area. At the present time its members worship at Hanoverdale, at Paxton, and at the Valley church in Fishing Creek Valley.

At various times preaching points were opened and attempts made to establish churches at other places. From 1907 to 1913 monthly services were held at Union Deposit. In 1908 a monthly meeting was started at Ebenezer, but was discontinued in 1910. In 1913 a monthly meeting was authorized in Sand Beach, postponed "for the present" in 1915 (largely because members would not contribute for the erection of the chapel), and discontinued in 1926.

Some members met monthly in Linglestown, but that building was sold in 1916. The Moonshine church was shared with two other denominations, but, since it is situated closer to the Fredericksburg church, in 1919 the Big Swatara interest was turned over to that congregation.

The Hoernerstown church house was torn down in 1948 so that the lumber could be used in remodeling the Hanoverdale church. Sunday school had been discontinued about 1918, and by 1948 there was only one monthly evening service. The East Hanover house was also small and from 1946 on had only a monthly evening service. Sunday school had discontinued in 1932 because members had moved away and those remaining preferred to attend Hanoverdale. It was now possible to travel quickly to this central church house. In 1953 a religious survey of the neighborhood discouraged any further work there by the Brethren. In 1957 the house was sold to the Mennonites.



Fishing Creek Valley house

The church house in Fishing Creek Valley was small, too, and the membership gradually decreased. The time of church service was changed periodically to try to increase attendance. Sunday school was started again on March 10, 1945, after a lapse of some years. It continues today with an average attendance of 64. Brother

Leonard Deitz, appointed by the Board of Christian Education for Big Swatara, has been serving as Sunday school superintendent, and Brother Harold Fahnestock has given his service as minister to this church. Sunday school meets each Sunday, with church service on the second and fourth Sunday mornings. In 1955 a basement was built to provide classrooms for the growing Sunday school.

The Paxton church has had a continuing Sunday school even though small at times. It now averages 58 in attendance. In early years Adam J. Shope, the minister who lived in this area, was active in this church. In recent years Brother and Sister Earl Kuntz, also appointed by the Board of Christian Education for Big Swatara, have given much time and effort to build up this school. In 1957 the remodeling of the church was authorized. A new roof, aluminum siding, and an added vestibule modernized the outside appearance. A basement, with classrooms, rest rooms, and a kitchen, was built. In 1960 a new floor and benches, bought from the old Florin church, completed the project. Sunday school meets every Sunday with church services on the second and fourth Sundays.



Paxton house

The Hanoverdale church, rebuilt after the hurricane in 1896, remained unchanged for many years. In 1929 the raised center was lowered, and in 1939 new benches replaced the old open benches. They were of the type which allows tables to be set for

love feast in the sanctuary. They are still in use. In March, 1949, work was begun on a new brick addition to the old frame church, and on interior remodeling. The new Sunday school rooms and remodeled sanctuary were dedicated on November 20, 1949. Brethren F. S. Carper, J. Herbert Miller, Rufus Bowman and S. Earl Mitchell were guest speakers at this dedication program.



Hanoverdale house

The Sunday school, since its beginning as the first Sunday school authorized by the Brethren in Dauphin, Lebanon, Lancaster, and Berks Counties, has progressed from a small, irregular attendance to an average attendance of 266. In the minutes of June 9, 1902 the following appears: "The Sunday school is the child of the church and should have proper support and recognition by the mother until able to support itself." It was known as an evergreen school, since, from 1904, it met every Sunday, even in winter.

At the present time each Sunday morning in the Big Swatara Sunday schools there is a combined average attendance of 388 out of a membership of 412.

The Hanoverdale Sunday school has three organized adult classes, large because again there is lack of space for small classes.

They build Christian fellowship and support foreign missions and local benevolences. Since 1948 they have provided funds for the support of five different missionaries.

Big Swatara has always been a conservative congregation, but from time to time services have been added or changes made. In 1904 Council authorized holding a service on Thanksgiving Day, the first being at East Hanover. In 1911 H. K. Ober and D. C. Reber were invited to speak on temperance. In 1918 permission was granted to have a Bible Institute brought by Elizabethtown College. In 1920 a service on Christmas Day was added, and in 1924 a Good Friday service was begun. In 1927 the children were allowed to participate in the children's day program for the first time. In 1946 Brother Samuel Witmer provided in his will for a gift of an organ for the church. The gift was accepted and in 1957 a piano was also bought for the sanctuary. In recent years, under the direction of Mrs. John Patrick, an active chorus has been singing on each third Sunday morning at Hanoverdale, and many other times as requested at home and in other congregations.

Love feast is held only in the Hanoverdale house. The spring love feast is still a two-day love feast, beginning at 10:30 in the morning with meals being served at the church on Saturday and Sunday noon. Love feast soup is still cooked in the big iron kettle, but is gas fired now. In 1961 the fall love feast, for the first time, was held on World Communion Sunday with the examination sermon in the morning and love feast in the evening, no meals being served at the church.

Some changes have been made in the service. In 1919 sisters were first allowed to break the bread themselves. In 1954 communion was for the first time taken to the homes of shut-ins. In 1957 a change to individual communion cups, and breaking bread across the table were authorized.

Revival meetings are held for two weeks each fall at the Hanoverdale church, for one week at the Paxton church in the spring every second year, and for one week each summer at the Valley church. The evangelistic appeal to the unchurched of the community is largely confined to these weeks.

In 1954 and again in 1957 the ministry brought before Council the need for a pastor. Each time



Parsonage at Hanoverdale

the church voted to continue the self-supported ministry. But on September 17, 1962, the church voted to call a pastor. A parsonage was built, and dedicated on August 18, 1963. On September 1, 1963 Charles Bieber, a former missionary to Africa, was installed and began his work as the first pastor of the Big Swatara congregation.

Offerings for the church are given each Sunday in church and Sunday school. Additional gifts for church support are given to the deacons on their annual visit, and to the missionary solicitors for missions. These solicitors were first appointed in 1900, and this method of raising funds has continued to the present.

In March, 1896, Council stated that any member is at liberty to have prayer meetings at his home. On March 5, 1911, Council granted permission to have prayer meeting in the churches and homes, but no procedure was set up for regular meetings. The December 12, 1936 minutes say that prayer meeting was started again, implying that meetings were irregular or not held at all. For a number of years from 1944 each family had prayer meeting in their home at some time during the year. Now a small group gathers for prayer each Wednesday night at the church.

The Board also supervises vacation Bible school. The first school at Hanoverdale was authorized by Council in 1940, to be directed by Hiram and Irene Frysinger. It has been held for two weeks in evening sessions each summer since. Since 1956 Mrs. Homer Diehl has served as director. At present a one-week evening vacation Bible school is held at Paxton, and in 1960 a similar school was held for the first time at the Valley church.

During the summer of 1960 the Board authorized the beginning of day camping on the church lawn and woodland, for junior and junior high children.

A sisters sewing society, whose purpose was to sew for missions, was granted the privilege to organize by Council on March 13, 1905. Its first president was Lizzie Balsbaugh. Until 1911 they met in homes, then for a short time in the Hoernerstown church, and again in homes until they began in the Hanoverdale church in 1921. Kate Witmer served as president and Agnes Umberger as secretary. Sister Umberger is still serving the present ladies aid which meets every Thursday to quilt. They also, in special evening meetings, combine with the women's fellowship to make comforts, roll bandages, and prepare materials for relief.

The women's fellowship was organized October 11, 1951 with Irene Frysinger as its first president. They sponsor annually a mothers and daughters tea, an outdoor summer family night, and a school of missions.

The men's fellowship was organized soon afterward. During the years they have sent heifers overseas, paid for one cabin and erected three at Camp Swatara, and helped in church remodeling projects within the congregation. Funds were raised by a Lord's Acre, making applebutter, food stands at sales and at Dutch Days at Hershey.

At present both fellowships have discontinued fund raising projects and use envelopes for monthly contributions from their members.

The CBYF was first started under BYPD, about the year 1940 by having the boys Sunday school class and the girls class meet together in a member's home. They now meet monthly varying meetings in homes and church. There are also some Sunday evening meetings at the church, on nights when no church service is scheduled. The evening is spent in discussion, study, and fellowship.

As separate classes they bought Share Plan Certificates, Brethren Service Certificates, and sent heifers to Europe. In 1945 the church appointed a committee to care for sending heifers. About ten were sent. As a CBYF they contributed to district youth

projects and toward purchases for their own church. They now support local, district, and brotherhood work through regular church channels.

In the minutes of March 11, 1907, reference is made to Christian Workers meetings before the evening service at Hanoverdale, East Hanover, Hoernerstown, and Paxton. A president was appointed by the Official Board. Later Council elected the president. For some time a program committee provided the program, but in recent years each leader arranged his own program for a half hour preceding evening service at Hanoverdale. The president selected the leaders.

On December 13, 1960, Council voted to discontinue Christian Workers meetings.

The following district meetings were held at the Hanoverdale House: the 1902 Ministerial meeting, the 1912 District Meeting, the 1914 Sunday school and Missionary meeting, the 1921 Sunday school and Missionary meeting, the 1927 District Meeting, the 1943 Ascension Day Sunday school meeting, the 1947 District Meeting, the 1951 women's work meeting, the 1954 District Meeting, the 1957 men's fellowship, and the 1958 youth fellowship.

In the days before the automobile, it was necessary to gather together teams to meet the train at Swatara Station near Hershey. When people needed lodging this was provided in the attic.

There is a record of these four queries, sent to District Meeting: from the Council of March 11, 1907, concerning the equality of elders; March 12, 1923, concerning the method of voting for ministers; March 11, 1950, concerning the method of election of District officers; and March 14, 1953, concerning the price of meals, and time and mileage for work on District committees.

The following ministers have served the Big Swatara congregation since 1900: John H. Witmer, elected June 2, 1882, ordained to the eldership, May 15, 1899, elder in charge, May 15, 1899 to March 10, 1924; Adam J. Shope, elected June 2 1882, ordained to the eldership September 11, 1905; John A. Landis, elected May 15, 1899; ordained to the ministry, September 11, 1905, and to the eldership, August 13, 1917; David Etter, elected, April 29, 1901, ordained to the eldership, August 11, 1919; Thomas Patrick, elected, April 29, 1901, ordained to the eldership, August 11, 1919; elder in charge from March 10, 1924 to March 12, 1928, and from December 11, 1933 to December 18, 1943; Clayton B. Miller, elected to the ministry, March 11, 1912, and moved from the congregation in 1914; Amos M. Kuhns, licensed, March 14, 1904, ordained, March 14, 1910, ordained to the eldership, August 15, 1921, elder in charge, March 12, 1928 to



David Etter

December 11, 1939; Ulysses Gingrich, elected May 6, 1920, ordained to the eldership, December 12, 1932, withdrew from the church, March 11, 1950; Hiram J. Frysinger, licensed December 11, 1933, ordained to the ministry, December 8, 1934, and to the eldership, December 15, 1940, elder in charge, December 18, 1943 to September 10, 1955, and from September 14, 1959 to the present; Norman Patrick, licensed, December 10, 1938, ordained to the ministry, December 9, 1939, and to the eldership, December 18, 1943, elder

in charge, September 10, 1955 to September 14, 1959; Nathan Meyer, licensed, December 14, 1946, ordained, March 13, 1948, withdrew from the church, December 8, 1951; Harold Fahnestock, licensed December 11, 1948, ordained to the ministry, December 17, 1949, and to the eldership, December 12, 1953; John Patrick, licensed, April 3, 1955; ordained March 10, 1956; Paul Basehore, licensed indefinitely, March 10, 1956, ordained in June, 1962, and is now pastor at Huntsdale, Pennsylvania; Irving Glover, licensed indefinitely, March 10, 1956, ordained in January, 1962, and is now pastor at Shipensburg, Pennsylvania. Wheeler Walker moved into the congregation in 1920, moved in 1924, returned in 1925, and moved again in 1929.



John Witmer



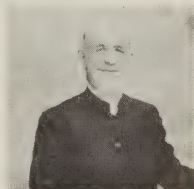
Thomas Patrick

Of Elder Witmer it was said that he possessed a fruitful mind, a deeply spiritual nature, and a love for souls. He held a number of evangelistic meetings, officiated at 453 funeral services, and solemnized 102 marriages. He engaged in farming, and was also a public school teacher.

Elder Thomas Patrick, Sr. was known as a conservative minister, zealous in preserving the historic church. Pounding the pulpit for emphasis, he preached the Word as he found it in the Bible. He was widely used in the District as an evangelist.

Elder Kuhns held 58 evangelistic meetings and especially enjoyed speaking to children. He served nine years as secretary of the trustee board of the Neffsville Home.

In addition to his church work, Brother John Landis engaged in farming. He also enjoyed the confidence of M. S. Hershey, the founder of Hershey, Pennsylvania. Mr. Hershey appointed him to the Board of Directors when the Hershey Trust Company was chartered in 1905. He was also one of the original directors of the Hershey Industrial School, when it was organized in 1909.



Amos Kuhns

Brother Hiram Frysinger, in addition to his work in the local congregation, has served the District as a member of the Christian Education Committee and Commission, Director of the Sunday school work and visual aids, trustee of Camp Swatara and member of the Eastern Regional Board.

Following is a church membership table, which will serve as a basis for brief comments:

1895—297	1945—364	1951—434	1957—368
1913—299	1946—378	1952—430	1958—398
1915—273	1947—402	1953—400	1959—398
1919—290	1948—423	1954—382	1960—391
1922—276	1949—443	1955—371	1961—412
1925—287	1950—444	1956—364	1963—401
1926—257			

The first church directory was printed for the year 1945. Its membership list was compiled from the personal lists of different ministers and deacons. It lists 364 members. Before this date the number of members varied on the basis of the number the deacons "found" on their annual visit. In 1913, 299 were "found" but in 1915 only 273; in 1925, 287 members were reported but in 1926 only 257. The number of members visited by the deacons varied with weather and road conditions. The deacons still make the annual visit to the membership, but use a prepared list of members, in a geographical section, whom they are to visit. The three traditional questions are asked of all members. It is also customary to receive a gift of money for the support of the church for the year.

By the year 1949, membership had grown to 444. From that year until 1956 membership dropped to 364 because of the withdrawal of two ministers, U. L. Gingrich and Nathan Meyer, two deacons, and others who were critical of Brotherhood policy and differed from Brethren belief and practice, adhering to the fundamentalist viewpoint. After this defection from the church, membership began to rise again slowly to its present number, 401.

CHIQUEES (1868)

The original Chiques church resulted from a division of the White Oak church in 1868. For 34 years this congregation continued intact, until in the spring of 1902, East Fairview, West Green Tree, and Elizabethtown, formed separate congregations, respectively, with Chiques continuing as the fourth congregation. It is this latter congregation which is referred to here.

The records of the congregation in 1902 use the Chiques spelling. At a later time the form Chickies appeared. For instance, the Twenty-second Annual Ministerial, Sunday School and Missionary Meeting of the Eastern District was held at the *Chickies* house in 1915. (This spelling appears on the printed program.) In 1919 the church council took action asking that the name be spelled *Chiques*.

Since the spring visit by the deacons had been made prior to the division, in 1902, the money thus obtained was divided as follows: \$324.40 to Chiques; \$252.75 to West Green Tree; \$274.60 to Elizabethtown; and \$100.40 to East Fairview. The geographical boundaries of the four congregations were agreed upon, but members could attend where they wished, provided they made their wishes known by a given date.

In 1901, a request for carpet or matting in the aisle was answered in the negative; in 1903, the answer was still negative. In 1912 the answer was affirmative.

In 1902 a member was expelled for joining a secret society. Admonitions regarding the conduct of members were frequent at the spring council meetings, after the annual visit. Admonitions dealt with: going to law, wearing proper attire, unnecessary adorning (this included lace, gold-rimmed glasses, pinning watches on dresses, wristlets, and frilly bonnets for the ladies, and mustaches, loud ties, parting hair on the side, shingling hair, and using sleigh bells, for the men), too much talking about church business with

non-members, improper conduct at services, drunkenness, going to forbidden places, lack of interest in church work, not paying debts, and being photographed. Until 1919, fornication caused a member to be disowned. Then, as a result of Annual Meeting decision of 1915, the confession was heard and the member retained. Now, any of the ministers will hear the confession.

The military establishment at Mt. Gretna caused much concern, but except for warnings to stay away from the aforementioned place, nothing is recorded concerning bearing arms. Robert Greiner was the congregation's first official conscientious objector and Edna Earhart its first entrant into Brethren Volunteer Service.

Recreation was also a thorn in the flesh. Between 1915 and 1926 the following prohibitions were authorized: no parades, no school entertainments, no spelling bees, no baseball, no bicycling, no quoits, no fox hunts, no worldly amusements, no checkers, no swimming, no roller skating, no automobile club picnic, no false faces or masks.

Delivering milk on Sunday required some study. The milk of many farmers was purchased by M. S. Hershey, founder of the chocolate factory and town which bears his name, but Mr. Hershey could not use Sunday's milk on Monday. It was suggested that if a farmer delivered his milk on Sunday, it should be early enough to enable him, and his workers, if any, to attend church. The final decision rested with the conscience of each member.

In 1910 the Mt. Hope house was built at a cost of \$5,615.52. It was dedicated in July, with Jacob Pfautz preaching in German, and Rufus Bucher in English. There was a Sunday school at both houses, but the morning worship services alternated between the two houses. After the enlargement of the Chiques house, regular services at Mt. Hope were discontinued in 1956. The latter house is now used for reunions during the summer months.

In 1919 council was asked to sanction curtains to divide the

Sunday school classes in the Chiques house; the answer was negative. In 1941 it was still negative, but constant queries, of this and similar types, finally led to the building program in 1954.

In 1915, the pulpit table in the Chiques house was put on a raised platform; the Mt. Hope house had been built that way.

In 1921 a request to put the denominational name on the meetinghouses was refused; in 1936 the request was granted, and in 1962 an outside bulletin board was installed.

In 1926 a Gospel Messenger agent was elected, and in 1940 the 100% Messenger club plan was adopted. In 1928 Kathryn Zug became the congregation's first woman to be elected an alternate delegate to Annual Conference. In 1955 Floy Hess became Chiques' first woman delegate to actually serve in that capacity.

Since 1928 baptismal certificates have been given to applicants. Since 1939 a nominating committee has prepared nominations for



Remodeled Chiques house

church officers. The term of office, in most cases, is three years, with at least a year between terms. Since 1940 a congregational directory has been published. In 1941 a board of Christian education was authorized; it was organized in 1942, but some of its specific duties are still in the process of being developed. Since 1960 the church has been paying one half of the tuition of any members of the Sunday school who attend Camp Swatara.

For many years baptism was administered in a creek. In 1948 an outdoor baptismal pool was prepared at the home of John Halde-man. An indoor baptistry was installed during the remodeling of the Chiques house, and Richard Wolgemuth was the first applicant to receive the rite in this baptistry.

In 1958 a telephone in the church was authorized. However, since the church is located on the lines of two telephone companies, both companies wish to install the telephone. Since neither company will compromise, the church still finds itself without this utility. The church obtained a charter in 1953.

In 1958 the Anniversary Call was accepted; an every member visitation was conducted, but without solicitation. Action on inactive members was begun in 1961, and in 1962 the first persons, in this category, were relieved of membership. In 1962 the need for a pastor was cited.

For many years council meetings lasted all day, and a noon meal was served. Their duration later decreased to a half day, and now they are held on Tuesday evenings. This change is probably, in part, a reflection of the changing nature of the type of occupation of the members.

Permission to have a Sunday school in the Chiques house was granted in 1871. The 1915 History says it was "the first among the Brethren in Lancaster County."² In 1914 Sunday school offerings were started. A cradle roll was begun in 1915. Separate Bible classes were established in 1916 for men and women, respectively. According to the records a library was in existence in 1902. A request for a daily vacation Bible school in 1924 was answered in the negative. In 1940 the Sunday school superintendents operated the first Bible school. From the beginning the school was well attended. It is operated for two hours every week-day evening for a period of two weeks. There are classes for all ages from the three-year olds to the adults. There is an average attendance of 300, with approximately 60 teachers and helpers. The offerings are used for specific projects since the school expenses are paid by the Sunday school.

In 1958 an earnest study of the Sunday school materials used at Chiques was begun, and an effort to use Brethren graded materials was initiated. By 1963 only about half of the teachers were using Brethren materials. The Board of Christian Education has selected a second choice which teachers may use. The chief criticisms of Brethren material are that they are too difficult, they require too much preparation on the part of the teacher, and too often lack Biblical relevance, especially in the younger classes.

The district ministerial and Sunday school meeting held here in 1915, has already been mentioned; incidentally, the price of the

²op. cit., p. 398

meal was \$.15. The district meetings of 1922 and 1957 were also held here. A young people's district fellowship was entertained in 1948.

Services are held on the mornings of Thanksgiving and Christmas. Prayer meetings were held, then discontinued in 1921, and revived in 1938. At first they were held in the homes, but since 1956 they have been held in the church, and at present are well attended.

Generally, evangelistic meetings were held twice a year, in the spring and fall, each meeting lasting two weeks. The two week duration is gradually contracting to one week, with the realization that these meetings no longer serve their original purpose. The following figures show an interesting progression. In 1902 visiting ministers were paid \$1.00 a day plus expenses. In 1912, 1918, 1943, and 1947 the amounts were \$2.00, \$3.00, \$4.00, and \$8.00, respectively, all plus expenses. Since 1960 the amount is handled by the finance commission.

Missionary support has gone to Alice Graybill, L. A. Blickenstaff, Laura Cottrel, Florence Miller Royer, Mrs. Berger, and Helena Kruger.

In the beginning of the present century, worship services were conducted in German. In 1904 there was a request for more English worship. Gradually English and German sermons were alternated, but there is a record of several admonitions to ministers to use more English. In a 1904 council meeting a hymn was sung in English for the first time. Two years later this occurred the second time. The church clerk of this period always noted whether the hymn was sung in German or in English. Since 1917 English has been generally used.

In 1912 a woman usher was appointed for the "women's side" at the Mt. Hope house to keep order and to seat visitors. In 1929 ushers were first used to take the offering. Since 1951 offerings are taken regularly every Sunday morning. In 1948 the use of church bulletins was started.

Although some changes have occurred, the observance of the love feast has remained basically the same. Two days are still devoted to this ordinance, although not two full days. Guest ministers are invited to preach during the self-examination period and to officiate at the love feast. Since 1954 the observance has been held on weekends. The preparatory services start on Saturday afternoon, with the love feast on Saturday evening, followed by the Sunday morning worship, when a guest minister usually preaches, after which a noon meal is served. In 1913 the use of grape juice was authorized instead of fermented wine. In 1948 the use of small paper plates was introduced. Previously, individual communicants were obliged to cut their meat on a piece of bread or eat it as part of a sandwich. Since 1957 the communion bread has been broken simultaneously, and 1959 marks the introduction of individual communion cups.

On September 8, 1902 Chiques and East Fairview observed the love feast together. Following is a record of the supplies for the two meals on that occasion: 260 pounds of beef, 50 pounds of butter, 169 loaves of bread at \$.0625 each, 12 pounds of coffee, 20 pounds

of rice, 18 pounds of sugar, four gallons of molasses, one bag of salt at \$.1250, 34 bushels of oats, 200 pies. Fifteen pounds of butter, seven loaves of bread and three quarts of molasses were left over and turned into cash. This sum, \$12.03, was then divided between the two congregations. East Fairview received \$6.01 and Chiques received \$6.02.

Since 1954 the love feast has been held in the basement of the new building. The 1963 fall love feast had 385 communicants.

A sister's aid society was organized in 1911. In 1956 a women's fellowship was organized, retaining the sisters' aid as one area of interest. A men's fellowship was organized in 1947. The district women's fellowship meeting was held here in 1960.

A young peoples' fellowship was organized in 1935. Volunteer youth type and mimeograph the church bulletin, which is only one of their many activities. The district youth fellowship was held here in 1948.

Music has always been a vital part of the worship services. Until 1903 most hymns were sung in German. In 1920 Kingdom Songs were purchased, and the Service Hymnal was introduced. The latter is still used, since the most recent Brethren Hymnal was termed too difficult to use without an instrument. Irvin Heisey was the first *song-leader*, in 1914. Prior to this time someone "gave rise to the tune", or the songs were lined and sung by rote, usually led by a minister. Elder S. S. Eshleman was one of those who did this.

In 1914 Amos Hottenstein, of East Petersburg, was chosen as a singing class leader. In 1923 John C. Zug was asked to teach the rudiments of music for \$2.00 a day. Fanny Shearer was selected as *chorister* in 1934; she served until 1955. In 1933 a chorus was authorized; Henry Gottshall directed this group for a time.

The use of *special* music groups to aid in morning worship services was not permitted regularly until 1959. In 1955 permission was granted to use an organ in the sanctuary for weddings. In 1957 a piano was put in the basement for choir rehearsal, and since 1961 recorded organ music has been permitted between Sunday school and church services.

From the beginning money for church expenses was collected by solicitors. Gradually this became part of the duties of the deacons, who fixed the amount of individual assessments. At one time failure of a member to pay his assessment meant that he could be relieved of his membership. After 1924 the official board set the assessment, and now a finance committee sets up the budget, and members may contribute on the annual visit or aid in meeting the budget through regular voluntary offerings.

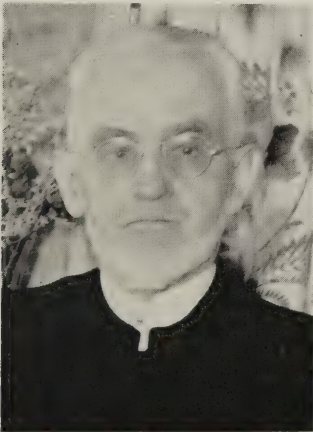
Chiques has always been generous in giving. The records contain items such as payment of medical expenses, back rent, funeral expenses, and living expenses for the elderly. The following give a sampling of extra-congregational giving: India, through S. N. McCann, the Brooklyn church, in 1905 and 1930, St. Joseph, Missouri, Chicago, Kansas City, Lancaster, Pennsylvania, to help build the Shamokin church, and the Jennersville church, Lake Ridge, and to help purchase the Allentown church.

The following have served as elders in charge since 1900: S. R. Zug, 1885 to 1910 (he had been elder in charge before the four-way division and continued after the division); H. S. Zug, 1910 to 1915; S. S. Eshelman, 1915 to 1942; B. G. Stauffer, 1942 to 1956; and Robert O. Hess, since 1956.

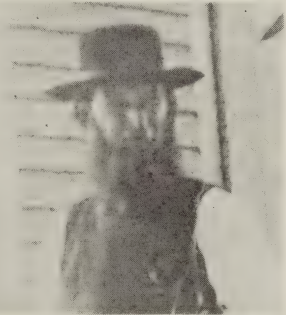


S. S. Eshelman

These ministers have served the congregation since 1900: S. R. Zug, elected to the ministry, October 11, 1865, advanced to the second degree in 1871, and ordained to the eldership in 1885; H. S. Zug, elected to the ministry in 1889, advanced to the second degree, 1895, and ordained to the eldership in 1905; Dan Eshelman, elected to the ministry, 1895, advanced to the second degree, 1899, and ordained to the eldership, 1905; I. S. Gible, elected to the ministry in 1903; John C. Zug, elected to the ministry, November, 1905; S. S. Eshelman, elected to the ministry, April, 1906, advanced to the second degree, 1914, and ordained to the eldership, 1915; Allen B. Ruhl, elected to the ministry, May, 1909, and advanced to the second degree, August 24,



Henry L. Hess



Allen B. Ruhl

1912; Henry Hess, elected to the ministry, November 29, 1913, and advanced to the second degree in 1916; B. G. Stauffer, elected to the ministry in 1921, and ordained to

the eldership, August 26, 1931; David Gible, elected to the ministry, November 29, 1930, and ordained to the eldership in 1940; Herbert Wolgemuth, elected to the ministry in 1936, and ordained to the eldership in 1945; Robert O. Hess, elected to the ministry in 1945 and ordained to the eldership in 1954. The following were elected to the ministry: Robert Faus, 1953, Becker Ginder, 1956, Glenn Faus, 1958, Gerald Greiner, 1960, Ernest Reisinger, 1963, and Paul Hosler, 1963.

In 1902, after the four-fold division, the membership at Chiques was 211. In 1963 it was 482.

COCALICO (1959)

On August 5, 1899, the Ephrata congregation was divided, with the new section becoming the Springville congregation. It comprised eight churches: Springville, Mohler's, Steinmetz, Denver, Bucher's at Denver, Blainsport, Schoeneck, and Miller's at Mt. Airy.

Ten years later, in 1909, a brick meeting house, 36 x 50 feet, was built at the Kurtz burial ground near Flickingers. Brother Daniel Noll donated one and one half acres of land, on which the new church was erected at a cost of \$1,500. It was given the name Cocalico and was dedicated November 27, 1909, with Elder J. H. Longenecker preaching the dedicatory sermon.

In March, 1918, a Sunday school was organized here. By 1939 facilities were inadequate, and Sunday school rooms were added to the front of the building, and Sunday school rooms and a furnace room were put in the basement at a cost of \$2,570.00. This addition was dedicated July 16, 1939.

Since 1943 Sunday school and church services had been held at the Cocalico house every two weeks, until December, 1957, when these services were put on a weekly schedule.

On July 2, 1959, the Springville congregation was divided, the northern section becoming the Cocalico congregation, with 75 charter members. Richard H. Hackman, of the East Petersburg congregation, was elected moderator, and Harry Gible, who had been elected to the ministry in the original Springville congregation, became Cocalico's resident minister. At the District Meeting held at East Fairview, November 4, 1959, Cocalico was officially recognized as a new congregation.

In September, 1962, the building was remodeled and enlarged.



Cocalico house

The arrangement of the sanctuary was reversed, so that the pulpit faces the road, and a kitchen and classroom were installed in the basement. An annex, measuring 28 by 48 feet was added to the existing building, thus providing three additional classrooms and toilet facilities on the first floor, and classroom space with curtained partitions in the basement. The cost of this expansion was

\$25,975.70. The facilities were dedicated on April 28, 1963, with R. W. Schlosser preaching the dedicatory sermon.

The Sunday school enrollment is 120, and the church membership, in 1963, was 102.

CONESTOGA (1724)

The original Conestoga church was organized November 12, 1724, the first organized Church of the Brethren congregation in Lancaster County, and the third oldest in this country. Germantown had been organized less than a year before, and Coventry only five days earlier. As a result of three divisions, in 1772, 1864, and 1897, and subsequent subdivisions, Conestoga has become the mother church of all the congregations in Lancaster, Dauphin, Lebanon,



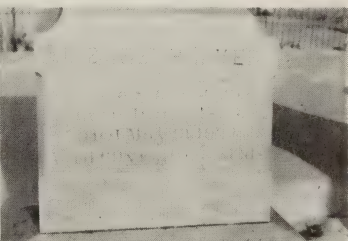
Christopher Sauer farm, Leacock Township



Myer homestead since 1758; some of last barn love feasts held here



Myer Cemetery, with Myer homestead.
Field stones in left foreground



Elizabeth Myer tombstone

Berks and Schuylkill counties, and, in fact, of most of the congregations comprising the Eastern District of Pennsylvania. What a rich source of information we would have if records had been preserved here!

The 1915 history mentions five houses used by the congregation at that time. Three of these have been sold since then. The house at Intercoorse was sold to Samuel Martin in 1915 for \$1,000. The



Bird-in-Hand house



Eby house at Monterey

house at Bird-in-Hand was sold in 1928 to the Amish Mennonites for \$1,000. The Eby house, at Monterey, which had been built in 1860 at a cost of \$762.00, was sold in 1946 to the Ohio Conference Mennonites for \$1,200. Carpenter's was a union house, and, as ease of transportation increased, activities were centralized at Bareville, where the present building had been built at a cost of \$9,975, and dedicated December 4, 1915. It was renovated and enlarged at a

cost of \$92,600, and dedicated in July, 1952. By September, 1957 this was free of debt. In May, 1960 the congregation dedicated a Christian Education addition, costing \$60,000, which was paid in full by August, 1963.

The first Sunday school was organized at Bareville in 1894, a sisters aid society in 1904, a Bible school in 1922, a young people's fellowship in 1922, and a men's fellowship in 1944. Early projects for the men were sending a carload of wheat to Belgium and four heifers to Poland. In 1946 the women's fellowship and the sisters aid merged into one organization. Since 1942 the Gospel Messenger has been sent into every home in the congregation.

The following missionaries have been supported since 1924: Mrs. Leah Glasmire, Ida Buckingham, Goldie Swartz, Celia Shankster, Clara Myer, Harold Royer, Brother Carper, Mrs. Townsend and child, Rita Frantz and child, Mildred Myer, Edith Merkey, and Frank Chavez. Each year \$1,500 is also sent to the mission in Ecuador.

The church has the commission form of organization, its directory listing seven commissions.

On December 11, 1962 the congregation decided to change from the self-supported ministry to the pastoral ministry. During the summer of 1963 a parsonage was built at a cost of \$19,480, not including about \$2,200 worth of donated labor. On September 1, 1963 James



Parsonage, Bareville

H. Beahm became the first pastor at Bareville.

The following statistics show the development of giving in the congregation:

Year	Church Offerings	Membership
	Offering	
1912	\$ 1,122.47	
1921	2,120.00	261
1931	2,700.00	226
1941	3,100.00	
*1951	26,431.30	346
*1960	34,622.00	433
*1963	65,642.00	409

*Included building programs

Year	Sunday School at Bareville	Average Attendance
	Offering	
1912	\$ 83.97	
1921	310.26	140
1931	477.54	185
1941	825.80	225
1951	1,699.77	235
1960	7,531.50	367
1963	6,846.99	351

The District Meetings of 1917 and 1958, and the Ministerial meeting of 1932 were held in this congregation.

Elders in charge since 1900 have been: Hershey Groff, 1900 to 1902; I. W. Taylor, 1902 to 1911; S. H. Hertzler, 1911 to 1921; Martin Ebersole, 1921 to 1925; I. W. Taylor, 1925 to 1930; D. S. Myer, 1930 to 1946; S. Clyde Weaver, 1946 to 1956; Paul D. Wenger, 1956 to 1958; Harry O. Wolgemuth, 1958 to 1962. Since 1962 Paul D. Wenger has been serving as moderator.

These ministers have served since 1900: Hershey Groff, elected to the ministry in 1885, and ordained to the eldership, July 28, 1900; Jacob Pfautz, elected to the ministry in 1889, and advanced to the second degree, August 5, 1892; Abram H. Royer, elected to the ministry in 1897, and advanced to the second degree in 1900; Martin Ebersole, elected to the ministry in October, 1899, advanced to the second degree in 1906, and ordained to the eldership, October 7, 1912; Diller S. Myer, elected to the ministry, November 9, 1910; Alvin P. Wenger, licensed in March, 1915, moved to Elizabethtown in 1923; Paul D. Wenger, licensed in 1922, ordained to the ministry in 1923, and to the eldership, April 25, 1949; Abram M. Hess, licensed, March, 1931, ordained to the ministry, September, 1931, and to the eldership, April 25, 1949; Harry O. Wolgemuth, licensed in December, 1937, ordained to the ministry in September, 1938, and to the eldership, March 13, 1951; J. Lester Buckwalter, licensed in December, 1948, ordained to the ministry in October, 1949, and to the eldership, May 19, 1955; Robert H. Hess, licensed in 1959, an ordained to the ministry in December, 1963; and John Gingrich, licensed in December, 1962.

In 1915 the membership was 212; in 1963 it was 421.

CONEWAGO (1912)

The Conewago congregation is the result of a threefold division of the Spring Creek congregation in 1912, the other two congregations being Spring Creek and Annville. Geographically, it includes parts of Lancaster, Dauphin, and Lebanon counties. The new congregation was organized on March 27, 1912, with 120 members. S. Z. Witmer was elected the first elder in charge. Daniel Hollinger and Aaron H. Hoffer were the other ministers.

When the congregation was organized there were two houses of worship in its territory: the Conewago house, also known as Hoffer's, located about three miles north of Elizabethtown, and the Bachmanville house, in Bachmanville. The Conewago house was built in 1854 at a cost of slightly more than \$600, according to information in the files of Edgar Hoffer, and was located on a site deeded by the Joshua Hoffer family. This deed is in the records of the Conewago congregation. In 1954 the one hundredth anniversary of the building of this house was observed with an all day program.

1. Jacob Pfautz, alt	13. Samuel Bollinger,
2. Johann Pfautz,	14. Christian Dambberger,
3. Johann Mohler, (edig)	15. Simon Mohler,
4. M. u. J. Keler,	16. Mager und Weidman,
5. Johann Keger,	17. Christian Preubacker,
6. Bachsten B. Haus,	18. Joseph Landes,
7. Peter Keger,	19. Jacob Bollinger,
7. David Royer,	20. Jacob Pfautz, Jung,
8. Elisabeth Wamma,	21. Samuel Landes,
9. Johann Weiler,	22. Christian Rupp,
10. Abraham Grech,	23. Joseph Pfautz,
11. Bachsten B. Haus,	24. Bachsten B. Haus
12. Johann Dambberger,	25. Bachsten B. Haus

Conestoga meeting list prior to 1835

The Bachmanville house was built in 1911, before the Spring Creek division. Brother John B. Aldinger reported that, because there was difficulty in dragging the girders under the main floor, he had his brother-in-law, Henry Kaylor, who lived near Rowenna, bring in the girders with his six-mule team. The building was constructed at a cost of \$3,787.17 in addition to much free labor and material. Since this had been built originally as a third love feast house for Spring Creek, the cost was shared by Spring Creek, Annville, and Conewago, but it became one of the two houses of the Conewago congregation. It was dedicated June 16, 1912, and the first love feast was held November 27 and 28, 1912.

In 1915 a ladies' aid society was organized; it is still functioning. In the same year it was decided to pay evangelists \$2.00 per day.

Electric lights were installed in the Bachmanville house in 1927, and a little later in the Conewago house.

In 1938 the first church directory was approved; it contained the names of 13 Aldingers, 12 Brandts, and 10 Hoffers.

In 1938 a harvest home service was held on the Paul and Ada Kaylor farm, formerly the Sam Shelly farm, where two love feasts had been held many years ago. The two barn floors were filled in the afternoon and evening. Twenty-two ministers were present, and all of them participated in the service, either in the afternoon or evening.

In the same year a building fund was started to enlarge the Conewago house, since more space was needed for the Sunday school.

In 1948 a men's fellowship was organized; this group has sponsored many projects. In 1949 it proposed a love offering for the ministers; the proposal was approved and this token of appreciation has been continued until the present. In 1952 a father and son fellowship meal was initiated, which has continued as an annual affair.

A women's fellowship was organized in 1955.

In 1952 the fortieth anniversary of the building of the Bachmanville house was observed. Rufus P. Bucher, who had spoken at the dedication in 1912, was the anniversary speaker.

The use of an organ was approved in 1952. A committee was appointed to solicit funds, but very soon an organ was donated by the Roy Brandt, Daniel Kettering, and Donald Shope families.

The CBYF sponsored the first church bulletin in 1955.

The building fund to enlarge the Conewago house, referred to above, had reached the amount of \$1,300, when renewed study of expansion needs finally resulted in a decision to renovate and enlarge the Bachmanville house instead of the former. In 1956 a building committee and a finance committee were elected, and, after visiting other churches, and after consultation with Arthur Dean, Brotherhood building counselor, they recommended a plan which resulted in the present structure. The existing frame building, 44 feet by 78 feet, was veneered with red brick, and the door on the southern end was replaced by side doors. Attached to the original building was a new addition, two stories high, 34 feet by 72 feet. This addition is a Christian education unit, containing a nursery, eleven classrooms, a kitchen, a ladies' aid room, rest rooms, and

furnace and stock rooms. A baptistry was placed behind the pulpit, with two adjacent rooms and a stairway leading to the basement. The seating capacity was increased to accommodate almost 400 people. Parking space was increased by acquiring additional ground, adjacent to the church, and on the opposite side of the road.

On May 7, 1957, work on the new project was begun. The last worship service in the old church was held August 25, 1957, after which the cornerstone laying took place. The benediction for this latter service was pronounced by Elder Joseph Aldinger, who was then 87 years old, and blind. Thereafter, during the period of construction, the worship services were held in the Conewago house.

The cost of the project, including new pews and a heating system, was \$73,349. In addition more than 12,000 hours of free labor were contributed. A record of persons aiding in the building operation rests in a hollow building block next to the cornerstone at the southeast corner of the building.

Dedication services were held May 22, 23, 24, and 25, 1958. This was also the year of the 250th anniversary of the founding of our denomination in Schwarzenau. The first baptism in the new baptistry took place on August 10, 1958, and the first vacation Bible school was conducted in the same year.

The completion of the enlarged church seemed to be a signal to entertain various district gatherings, for, in the fall of 1958 the district CBMF meeting was held here, and in November, 1960, the District conference met here.

When the congregation was organized in 1912 it had a membership of 120; in 1963 the membership was 258.

The following have served as elders in charge: S. Z. Witmer, 1912 to 1922; John C. Zug, 1922 to 1938; B. W. S. Ebersole, 1938 to 1939; Howard Merkey, 1939 to 1949; Norman Patrick, 1949 to 1959; Earl Eshelman, first resident elder since S. Z. Witmer, 1959 to 1963; Hiram Gingrich, 1963 —.

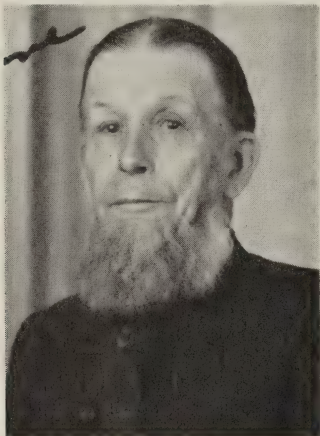
Ministers who have served the congregation since its founding are: John S. Baker, elected to the ministry, November 27, 1912; J. B. Aldinger, elected to the ministry in 1922; John Hostetter, elected to the ministry in 1923; Harry Aldinger, elected to the ministry in 1938; Elmer Ebersole, elected to the ministry in 1941; Luke Brandt, elected to the ministry in 1946; Earl Eshelman, elected to the ministry in 1949; Daniel Kettering, elected to the ministry in 1952; Robert Young, moved from Spring Creek in 1954; Harper Snively, moved from Shamokin in 1957; and Franklin Wagner, elected to the ministry in 1958.

The congregation has recently taken action, looking forward to employing a pastor.

EAST FAIRVIEW (1902)

East Fairview, one of the four divisions of the original Chiques congregation was organized June 9, 1902, with a membership of 131. Hiram Gible, of the White Oak congregation, was elected elder in charge and served until 1914. His successor, Henry S. Sonon, of the Mountville congregation, served until 1918. From this point, the congregation had resident elders in charge as follows: Samuel B. Fahnestock, 1918 to 1924; Allen G. Becker, 1924 to 1930;

Howard A. Merkey, 1930 to 1959. Since 1959 Allen B. Hollinger has been serving as moderator.



Allen G. Becker

C. Madeira, and S. B. Fahnestock. In 1910 C. C. Madeira moved to Elizabethtown. S. B. Fahnestock was ordained to the ministry in 1905, and to the eldership, August 28, 1913. John B. Brubaker was licensed in 1906, and ordained to the eldership, August 30, 1917. Brother Brubaker moved to the West Green Tree congregation in 1918. Allen G. Becker was licensed, June 10, 1910, ordained to the ministry, August, 1917, and to the eldership, September, 1924. George W. Weaver moved into the congregation from Ephrata, in 1912; he was ordained to the eldership, August 30, 1917. Howard A. Merkey was licensed August 5, 1921, and ordained to the eldership in 1928. Harry G. Fahnestock was licensed in 1924, and ordained to the eldership in 1932. In 1945 he moved into the Schuylkill congregation. J. Norman Weaver was licensed, March 13, 1939, and ordained to the eldership, March 4, 1946. Elder Henry L. Hess moved into the congregation in 1940, and served in the ministry until 1954. J. Stanley Earhart was the congregation's first volunteer for the ministry, and was licensed February 10, 1942, and ordained to the ministry, March 29, 1943. Since 1947 he has served in pastorates in Penn-

During the first 25 years, the membership growth was slow. Congregational boundary lines were rigidly enforced. About a quarter of the area of Manheim Borough was East Fairview territory, but was within walking distance of the Manheim house of the White Oak congregation.

During this period, opposition to Sunday school was strong, and it was not held during the winter. Worship services were held at Strickler's church and at the Sporting Hill Union house, alternating every four weeks for a few years, but they were discontinued January 1, 1920, due to lack of support by the congregation, and lack of interest in the communities.

When the congregation was organized, it had two ministers, C.



Harry G. Fahnestock

sylvania and Maryland. Willis B. Stehman was licensed March 4, 1946, and ordained to the ministry March 17, 1947. Since 1952 he has served in pastorates in Ohio and Indiana. Eugene G. Carper was licensed August 30, 1948. He is a graduate of Bethany Seminary and Boston University. From 1955 to 1957 he served as administrative Director of the Brethren Service project in Castaner, Puerto

Rico, and is now director of Research and Strategy for the Massachusetts Council of Churches. Robert Turner was licensed March 3, 1952, and ordained to the ministry December 8, 1953. Donald E. Ruhl was licensed March 9, 1953, and ordained to the ministry December 6, 1954. Wilbur G. Lehman was licensed December 6, 1954 and ordained to the ministry December 12, 1955. Allen B. Hollinger was licensed May 7, 1957 and ordained to the ministry December 9, 1958. James B. Weaver was licensed December 9, 1959.

The church has a partially supported ministry. Four of the ministers, including the moderator, regularly fill the pulpit and take care of visitation and pastoral needs. The moderator not only is

the executive officer, but also leads the congregation in worship each Lord's Day. The deacons conduct the annual visit.

There has been an organized choir since 1950. The sisters aid society was organized early in the third decade of the present century; it became Women's Work in 1942. Men's Work began in 1936, functioning at first as a Men's Bible class. The organization sent



East Fairview church, dedicated 1894



Enlarged building, dedicated 1950

eleven heifers to Puerto Rico and four to Germany. It operated a Lord's Acre project, and aided materially and financially in the building program. Other projects have been father and son relationships, and support of the families of conscientious objectors to war. Approximately 20 young people have participated in the service programs of the Brotherhood.

East Fairview has a well organized church school. Soon after their publication, the graded lessons were introduced into the children's department. Mrs. Mary Weaver served as the first children's director.

The meeting house used by this congregation had been built in 1894; in 1942 it embarked on an extensive building program. On February 26, 1950 an enlarged building was dedicated with R. W. Schlosser as the guest minister. The membership now increased so rapidly that by 1956 the new facilities proved inadequate, and after a period of planning and preparation, an educational building was dedicated on February 26, 1960, with Frank S. Carper as the dedicatory speaker.



East Fairview church with added educational building, dedicated 1960

Growth in membership is shown by the following figures: In 1913, the membership was 134; in 1928—176; in 1938—249; in 1948—322; in 1958—429; in 1963—475.

EAST PETERSBURG (1918)

The East Petersburg congregation was formed by a division of the Mountville congregation in 1918. At the December council of 1916 the matter of division was discussed, but it was decided that the question be "spread on the minutes" for one year. At the December council of 1917 a vote was taken, which resulted in 54 votes in favor of division, 47 opposed, and 3 neutral. A committee, composed of two members from each of the two divisions, was appointed; this committee was directed to choose a "disinterested elder" to select the boundary line which would divide the two congregations. B. G. Musser and D. S. Neff represented Mountville, P. S. Hottenstein and Elam Weaver represented East Petersburg; I. W. Taylor was the elder. At a special council, held at Mountville, January 1, 1918, the boundary, "starting at a point known as the Diller-ville road, following the Pennsylvania Railroad west to the Rohrerstown railroad station, thence north on the Petersburg road to the Habecker road to a crossroad known as Trout's Corner, thence by said road west to the Landisville road at P. W. Baker's property, thence west on road passing Nolt's mill to what is known as the Marietta branch of the Philadelphia and Reading Railroad, thence by said railroad to the Susquehanna River", was unanimously agreed upon. The "adjoining elders present" were I. W. Taylor, H. B. Yoder, and N. B. Fahnestock.

The East Petersburg congregation organized on January 26, 1918, with 257 charter members. Four ministers lived within the confines of the new congregation. They were Amos S. Hottenstein, Henry S. Sonon, Milton G. Forney, and William N. Zobler. Brother Hottenstein was elected the first elder in charge. There were three meeting houses; one was at East Petersburg, one at Salunga and the third at Neffsville. East Petersburg and Salunga each had an ever-green Sunday school.

In 1924 the first daily vacation Bible school was conducted in the East Petersburg house. With a hope and a prayer that the school would "be a great help to our children and our community, and that God may have all the honor and praise," the school was conducted in late summer, with Vera Hackman as director. With only one exception the school has been held every year since then. It is interesting to note that the plan was to use "consecrated automobiles and trucks to transport the children who live far from church." In the summer of 1963 there were 250 pupils in attendance, and facilities and teachers were taxed to the limit.

The Sunday school has been a strong arm of the church. There has been a slow but steady growth in attendance, and those to whom has been given the responsibility of directing and teaching have, for the most part, taken their work seriously. The Sunday school serves as a development center for the leadership of the church.



East Petersburg house, prior to 1923



East Petersburg house, built 1923

The growth of the membership has paralleled that of the Sunday school, and has required the expansion of building facilities. In 1921 the Salunga house was renovated and enlarged at a cost of \$9,300. In 1923 the old brick house at East Petersburg was razed and replaced with a larger brick structure, which, in renovated form, is still being used. The total cost of the building was \$18,000.



Present renovated house

This served the congregation, with minor alterations, until 1951 when it underwent a complete renovation. At the present time plans are being made to construct a new sanctuary to the west of the present building, and to convert the latter to an educational unit.

As the years passed the Neffsville house was used less and less frequently; consequently in June, 1952, it was leased to the Ohio Conference Mennonites. They used the building until January, 1956, when

it was sold to an independent Christian group, who used it as a house of worship for a time, but the building is vacant at present.

For some time prior to 1948 there was considerable sentiment in favor of forming two separate congregations centering around East Petersburg and Salunga, respectively. On March 18, 1948 the

members voted to divide, thus forming the new East Petersburg congregation, and the Salunga congregation. Phares J. Forney and S. Clyde Weaver remained as ministers at East Petersburg, and the former was chosen to continue as elder in charge.

In February, 1963 the congregation welcomed Alan L. Whitacre as its first full time pastor. The present membership is 332.

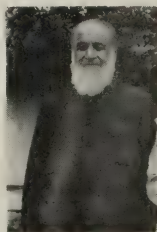
The congregation has had the following elders in charge: Amos S. Hottenstein, 1918 to 1921; Milton G. Forney, 1921 to 1937; Phares J. Forney, 1938 to 1955; and S. Clyde Weaver, 1955 to the present.

Ministers who have served here are: Amos S. Hottenstein, elected to the ministry in 1885, advanced to the second degree in 1890, and ordained to the eldership in 1909; Henry S. Sonon, elected to the ministry in 1890, advanced to the second degree in 1898, and ordained to the eldership in 1909; Milton G. Forney, elected to the ministry in 1898, advanced to the second degree in 1902, and ordained to the eldership, May 26, 1915; William N. Zobler, elected to the ministry in 1910, and ordained to the eldership, July 24, 1924; Roy S. Forney, elected to the ministry, April 19, 1919, and ordained to the eldership, July 17, 1930; Phares J. Forney, elected to the ministry, July 30, 1921, and ordained to the eldership, July 17, 1930; S. Clyde Weaver, elected to the ministry, December 7, 1934, and ordained to the eldership, June 23, 1941; Earl Brubaker, elected to the ministry, December 7, 1934, and ordained to the eldership, June 23, 1941; Norman L. Bowers, elected to the ministry, January 7, 1942; Earl Hostetter, elected to the ministry, August 4, 1943; Richard Hackman, elected to the ministry, October 7, 1948, and ordained to the eldership, March 23, 1955. The following volunteered for the ministry and were elected as follows: Clyde E. Weaver, November 10, 1943; Walter Longenecker, December 27, 1949; and John Monroe Whitercraft, August 6, 1952.



Amos Hottenstein

Amos Stehman Hottenstein was born on a farm one mile west of East Petersburg in East Hempfield township on October 30, 1850. He was the son of Henry Albertson and Maria Stehman Hottenstein. He attended the Oak Grove school, located on the Colebrook road in East Hempfield township, and the Manheim Teachers Training school. Brother Hottenstein taught school in Rapho, Penn, and East Hempfield townships for 15 years. Meanwhile he had been married, elected to the ministry, and moved to East Petersburg. When, on December 31, 1921, he retired as the first elder in charge of the East Petersburg congregation, the church, in council, expressed its appreciation to him in the following resolution: "Inasmuch as Brother A. S. Hottenstein has served his generation so well in the ministry, and as our presiding elder for four years, we, as a congregation, desire to express our appreciation for his loyal and faithful service. . . ." He continued to serve the congregation until the time of his death, February 20, 1932. He is remembered as one who was loved by young and old. It was said



Milton G. Forney

that when he preached a thirty minute sermon it seemed like ten minutes.

Milton Gochnauer Forney was born August 7, 1862, and spent his life in East Hempfield township and East Petersburg. Engaged in farming, he was willing and able to serve in the self-supported ministry.

Phares Joseph Forney, son of Milton G. and Ellen Swarr Forney, was born September 17, 1894 in East Hempfield township. He grew up on his father's farm, which he later purchased and operated for many years. Upon retirement he built a house in East Petersburg where he resided until his death.



Phares J. Forney

He became a member of the church at an early age, was elected to the ministry at the age of 27, and eventually succeeded his father as elder in charge. His death occurred November 30, 1955.

He served as treasurer of the District Mission Board for more than 20 years, held many evangelistic meetings, served the district as moderator, and represented the district on Standing Committee and his local congregation as Annual Conference delegate.

Brother Forney was married to Naomi Hershey Graybill in 1916. Two sons and six daughters were born to them: Ray; John; Mildred, wife of Henry Lehman; Ella May, wife of Paul Fike; Anna Mary, wife of Curtis Dubble; Dorothy, wife of Fred Rice; Nancy, wife of Mack Bowman; and Jean, wife of Gerald Hollinger.

ELIZABETHTOWN (1902)

The Elizabethtown congregation, one of the divisions of the old Chiques congregation, was organized May 2, 1902. It had a membership of 160, and S. R. Zug was elected the first elder in charge; the ministers were S. H. Hertzler, G. N. Falkenstein, and I. N. H. Beahm. Preaching services were held every two weeks in the morning, and every two weeks in the evening. In the morning services sermons were preached in German and in English. On April 1, 1904 it was decided to have preaching every Sunday, alternating between the morning and evening. It was also decided to have services in the college chapel in alternate weeks when the college was in session. After 1906 services were held at the college one Sunday in the morning, and the next Sunday in the evening.

On Monday evening, once a month, there was a Sunday school teachers meeting; prayer meeting was held on Tuesday evening at 7:30; Wednesday evening there was a teacher training class in the town and prayer meeting at the college.

At first love feast was observed during the week, beginning at 1:30 P.M. and continuing to noon the next day. Meals were furnished to the public as well as to members. In March, 1911, the council decided to hold love feast on Sunday in the spring, and during the week in the fall. In March, 1912, both spring and fall love feasts were held on Sunday with services ending the following Monday at noon. At the fall council of 1910 it was decided that the sisters may break bread and pass the cup during communion.

In 1915 the congregation had four permanent committees. One was the Lookout committee, created in 1904 with the purpose of inviting people moving into the community to the Church of the Brethren. Later this was dissolved and its duty assigned to the superintendent of the Home Department. The second was the Sunday school advisory committee, created in 1903, and having five members. The third was a temperance committee with three members, created in 1912. The fourth was a missionary committee of four members, created in 1913.

In 1922 the basement of the church was enlarged to provide more rooms for the primary department. Later a building fund was started, which in 1929 amounted to \$1979. In 1934 a canvass was made, and \$5.095 was pledged for a remodeling program, which was



Elizabethtown church, 1934

begun in August. The position of the pulpit was changed, new pews, pulpit and floor covering were installed, and the whole interior was freshly papered and painted. On December 2, 1934 Desmond Bittinger preached the dedicatory sermon. John C. Zug of Palmyra preached in German, and George N. Falkenstein in English.

On May 1, 1938 the fiftieth anniversary of the building was observed. James A. Sell, of Hollidaysburg, Pennsylvania, who had preached the dedicatory sermon in 1888, was the anniversary speaker. He used the same text as he had used at the dedication.

A Christian workers society was organized in 1907; this was merged with the board of Christian education in 1921. On October 25, 1907 the Lancaster County Sunday School convention was held in the Elizabethtown church. Leadership training was started in 1913, and in 1921 the first vacation Bible school was held upon the recommendation of a committee composed of H. K. Ober, H. H. Nye, and J. I. Baugher. In 1937 the board of Christian education decided to use the Sunday evening period prior to the preaching service for the study of Christian living, with emphasis on such themes as missions, stewardship, temperance, peace, and music. In 1940, Mrs. Evelyn Saylor was appointed the first director of children's work. Among the early leaders in the church school movement were I. N. S. Will, S. H. Hertzler, Joseph Heisey, J. H. Kline, Joseph Rider, J. H. Eshelman, S. P. Engle, H. E. Longenecker, S. G. Graybill, Charles Bower, and H. B. Longenecker.

Under the direction of J. M. Pittenger a missionary reading circle was organized in June, 1904, with a branch at the church and another at the college. During the first ten years the Elizabethtown

congregation gave an annual missionary offering ranging from \$63.00 to \$137.00, half of which went to home missions, and the other half to foreign missions. Special contributions included the following: \$200.00 toward the building of the Harrisburg church, \$450.00 for the erection of an orphanage at Neffsville, and \$5,000.00 over a period of 12 years to the Brethren Home at Neffsville. In 1923 a benevolence fund was started. Support was given for the following missionaries: Bessie Rider, Mary Faw, Rowena Wampler Albright, Irene Frantz Bittinger, Dr. and Mrs. Paul Petcher, and Dr. Howard Bosler. Various children of missionaries were supported by the Sunday school.

Council meeting minutes have been kept continuously since the organization of the congregation in 1902. At first the meetings were held semiannually in March and September. Since 1903 they have been held quarterly. On March 24, 1904 it was decided that an indoctrination talk be given for 15 minutes prior to the council meeting. These talks included admonitions against gossip, card playing, the use of life insurance, and participation in war. The men, particularly ministers, were admonished not to wear ties, and the women were admonished to be careful of the type of dress they wore, and not to wear jewelry.

A great deal of time was spent in disciplining, receiving confessions, granting pardons, or disfellowshipping members who refused to hear the church on matters of faith and practice. Members had to receive permission from the church before going to law with a brother; they were admonished not to attend picnics or baseball games, not to laugh in church at humorous statements of the minister. Much time was spent in the consideration of cases of need.

In 1916 opposition was expressed to membership in the boy scouts. In 1924 council considered the possibility of street corner preaching, but decided against it. In 1938 permission was granted to use an organ for the Easter program, but in 1939 the church voted against the purchase of an organ. In the same year an indoor baptistry was approved. Prior to this, baptisms had taken place outside in running streams, the college lake, and the swimming pool on the college farm. In 1940 council decided that special talks should be given to the young people, in Sunday school and in their Sunday evening meetings, on the theme of peace. In 1941 council voted to participate in a union Thanksgiving service. On June 5, 1941 the Good Shepherd class gave an organ to the church. In September, 1942, the deacons were assigned specific areas of the congregation, which they were to visit, and for which they were responsible.

District meeting was held in the Elizabethtown church in 1902, 1926, 1932, and 1962.

The forerunner of the CBWF was the Elizabethtown Sewing Circle, started in 1896. In 1900 a constitution was written, which constitution stated that the organization shall be called the Sisters' Sewing Circle. In 1916 the name was changed to the Sisters' Aid Society. Many articles of clothing were made and given to those in need. The first relief clothing was sent to a Chicago mission in 1897. The second box was sent to the Brooklyn mission in 1898. Gradually the women began to make quilts and comforters and sell

the articles made. Offerings were taken at each meeting. Absent members paid five cents for each meeting missed. Money collected was given to the needy, to missions, to the local college, and to the home church. In 1937 women's work was organized, following the pattern suggested by the national headquarters, and in 1950 the Sisters' Aid Society became a part of women's work.

Elders in charge have been S. R. Zug, who served from 1902 to 1912; S. H. Hertzler, 1912 to 1930; H. K. Ober, from 1930 to 1939; A. C. Baugher, from 1939 to 1962. Since 1962 Paul B. Grubb has been serving as moderator.

The earliest official mention of a pastor is found in the minutes of September 19, 1907. Here the request was made that the elder in charge devote all his time to the cause and interest of the church. He was to do the regular pastoral calling, visit those who were irregular in attendance, make the annual pastoral visits to develop closer fellowship between the members and the minister, and supervise the church. For his services he was to receive \$50.00 per year as a mark of appreciation. The question of a full time pastor was raised almost annually from that time on. Those who served the church on a part time basis were S. H. Hertzler, H. K. Ober, and A. C. Baugher. Full time pastors were M. Clyde Horst, 1940 to 1943; Nevin H. Zuck, since 1945.

An incomplete list of ministers who have served this congregation is as follows: S. R. Zug, G. N. Falkenstein, S. H. Hertzler and I. N. H. Beahm, ordained to the eldership, October 20, 1904; D. C. Reber, advanced to the second degree, December 15, 1904, and ordained to the eldership, June 4, 1914; J. M. Pittenger; J. H. Keller; W. H. Sanger; E. E. Eshelman; C. C. Madeira, ordained to the eldership, June 4, 1914; Levi Mohler, ordained to the eldership, June 4, 1914; John H. Kline, elected to the ministry, September 12, 1903, and advanced to the second degree, December 15, 1904; H. K. Ober, elected to the ministry in 1904, and advanced to the second degree, March 12, 1908; John C. Zug, advanced to the second degree, February 8, 1911; Nathan Martin, elected to the ministry, August 9, 1906; R. W. Schlosser and J. G. Meyer, elected to the ministry, March 21, 1911; H. H. Nye, elected to the ministry, January 4, 1917; A. C. Baugher, elected to the ministry, November 14, 1918, and ordained to the eldership, November 7, 1929; J. A. Buffenmyer, elected to the ministry, May 5, 1919; Ezra Wenger, elected to the ministry, May 6, 1920; I. S. Hoffer, elected to the ministry, May 6, 1920; Chester H. Royer, elected to the ministry, May 4, 1922; Stanley Ober, elected to the ministry, May 4, 1922; Samuel G. Fahnestock, elected to the ministry, January 8, 1924; John Hershman, ordained to the eldership, November 7, 1929; Carl Zeigler, elected to the ministry, January 14, 1931; Ralph Frey, elected to the ministry, January 14, 1931; Matthew Meyer, elected to the ministry, March 12, 1953. The following were elected to the ministry, but other information and dates were not supplied; Myron Horst, Ira Meyer, Donald Hursh, Carlos Ziegler, Vernon Belser, Harold Daveler, Kenneth Byerly, Eugene Eisenbise, Glen Snowden, Glenn Bucher, Donald Willoughby, Earl Lehman, Julius Belser, Rolland Boepple, and Paul Alwine.

The two decades from April, 1945 comprise the pastorate of Nevin H. Zuck who came to Elizabethtown from the Uniontown,

Pennsylvania, church. He is a native of Ephrata, Pennsylvania, and a graduate of Elizabethtown College, with graduate degrees from two theological seminaries in Philadelphia. The installation was held on April 8, 1945; his father-in-law, Norman K. Musser, preached the sermon, and his father, Abram W. Zuck, offered the prayer of consecration. Glenn C. Zug served as a student assistant to the pastor in 1950 and 1951 while the latter was doing an additional assignment as director of religious activities on the college campus. Mrs. Albert L. Gray, Jr. served for a few months as a part time director of Christian education in 1954. A full time minister of education was secured in 1959 in the person of John E. Hilficker, who served for two years. He was succeeded in June, 1963, by John W. Gosnell, who came from a similar position in the Hagerstown, Maryland, church. The latest member of the church staff is a director of food services, Mrs. Glenn E. Baer, who began her work in the fall of 1963.

The Elizabethtown church has always been world minded, and for years this mission interest was crystalized in the traditional Christmas mission offering. In 1945 the offering totaled \$1,502.72, and reached a high in 1956 when the sum of \$7,269.70 was contributed. In more recent years, through the use of the unified budget, the church has contributed to the general brotherhood fund \$18,000 to \$20,000 each year, in addition to its support of the district budget.

The church has been responsible for the settling of three families of displaced persons and a number of exchange students have lived in the families of members.

Since 1952 the Elizabethtown church has represented the Church of the Brethren on Station WLAN, Lancaster. Since 1958 every sixth Sunday worship service has been broadcast from Elizabethtown Station WHRY-AM and WMSH-FM. As early as 1952 the pastor and the choir have appeared on Channel 8 television, Lancaster. When the Elizabethtown congregation was organized in 1902 it had a membership of 160. During the past two decades 586 members have been received by baptism, 370 by letter, and 27 have been reclaimed, making an accessions total of 983. The highest number of new members received in any one year was 70. The total membership, including Stevens Hill and Swatara Hill reached a high of 1,056. Since Swatara Hill became a separate congregation, the Elizabethtown membership has been about 900.

The average attendance at morning worship in 1945 was 320; in 1963 it was 587. The evening worship attendance has reflected the national decline in evening attendance and has remained about the same across the years. A typical week of activities in the church brought into the building for worship and church school 1,114 people and for other weekday activities an additional 480 persons.

The Elizabethtown church followed the usual pattern of holding evangelistic meetings, of two weeks, until July, 1945, when a new program of two eight day meetings, one in the fall and the other in the pre-Easter season, was instituted. In addition to preaching programs of this nature, visitation evangelism was practiced with visits into every home of members and friends of the church. In more recent years a four day preaching mission has been in effect Sunday through Wednesday evening, bringing to the church prominent leaders who speak on many subjects.

There are pastor's classes for new members and new converts, and each new member is required to meet with the ministers for instruction.

The flock or undershepherd program has been in effect since April, 1957. In the beginning 24 flock leaders were responsible for about 12 families each. In more recent years the flocks have been reduced in size to about three to six families, and there are now 70 flock leaders who look after people pastorally in their particular geographical area.

The traditional prayer meeting has evolved into smaller groups meeting for prayer, Bible study, and other purposes. Wednesday night has become church night with choir rehearsals, committee meetings, and the like.

The men have held early morning breakfasts, and the women have had small groups that study the Bible and great books, in addition to groups for mothers of pre-school children, as well as mothers of teenagers. The pastor has conducted prayer clinics on Sunday evenings, and Ash Wednesday has become a day of prayer, with people coming to the church for 15 minute periods of prayer all during the day.

In the church school the closely graded lessons are used for the children. New adult classes were started about every ten years. Originally the vacation Bible school in evening sessions for two weeks, with classes for children and adults was held. Now it consists of morning sessions for two weeks for children to the sixth grade. For a while weekday religious education sessions were held on Wednesday afternoons from 3:45 to 5:00, which included grades one to six. The church has had softball, basketball, and bowling teams. In June, 1947, the first cub pack was organized, and the church now sponsors a boy scout troop, a girl scout brownie troop, and opens its doors to several other groups of boy and girl scouts.

Extended sessions for pre-school children, and for children of the primary and junior departments were begun in February, 1956. This means that boys and girls of the congregation receive two hours of correlated instruction each Sunday morning.

Youth activity has centered in three groups: the junior high, the senior high, and the college student departments. The junior high department has had its own officers, and, in addition to graded church school classes, has had week-night activities, usually on Wednesdays. The senior high youth have met on Sunday nights for study and worship, and at other times for occasional social and recreational programs. College students meet on Sunday mornings in a youth forum, and sometimes in the homes of members for dinner and for fellowship. An annual reception is held to welcome college students, and each year a few students work in the church program.

The church contributes from 65 to 70 boys and girls, and young people to Camp Swatara each summer, and a sizable group of adults serves the camp in leadership roles.

For many years the need for improvement of building facilities was recognized, and the offering on the second Sunday of each month was designated for the building fund. A goal of \$5,000 per year was set, and in 1945 this fund totaled \$12,619.05. The offering

on the second Sunday of June, 1945 reached a low of \$54.00.

In 1946 a church planning committee was elected, and preliminary plans for an addition to the Washington Street building, and for a new building, were authorized. In 1949 it was decided not to build an addition, but to erect a new building. After three years of trying to resolve the question of site, it was decided to build on a plot bounded by Mt. Joy, Cedar, Chestnut, and Plum Streets; this site is near the college campus. A debt limit of \$100,000 on a \$350,000 project was established.

On June 4, 1954, the contract for the building was awarded to the Elizabethtown Planing Mill, in the amount of \$326,500. The ground breaking took place on Sunday, July 25, 1954 and the cornerstone was laid January 23, 1955. A bid of \$36,500 for the old building on Washington Street was accepted, and the last service



New building, dedicated 1956

was held there on April 8, 1956. The first services were held in the new building on April 15, 1956. The building was dedicated April 22, 1956, with Norman J. Baugher, Executive Secretary of the Brotherhood Board as the guest speaker. There was an attendance of 757 persons in the morning service, and over 1,200 in the afternoon. Greetings were received from President Dwight D. Eisenhower and Governor George Leader. J. Alfred Hamme of York, Pennsylvania, was the architect.

On July 12, 1956, the church council received and accepted an offer from the H. E. Raffensperger family to provide a new parsonage, which was dedicated November 24, 1957.

The congregation possesses buildings and properties totaling in value approximately a half million dollars. The church planning committee has been reactivated to study future needs, including a pipe organ and more space, which is needed due to crowding in the church school departments.

The stewardship story of the Elizabethtown congregation in the last two decades is an interesting one. In 1945-46 the budget totaled \$14,500 distributed as follows: \$5,500 for the general fund, \$5,000 for the building fund, and \$4,000 for missions and outreach. In 1954-55 the budget reached a high of \$131,368.28; this included \$19,368.28 for the local ministry, \$100,000 for the building fund, and \$12,000 for outreach.

In more recent years the budget has been somewhere between \$85,000 and \$95,000, distributed approximately at a 60 to 40 ratio between local ministry and outreach. An every member talent enlistment was carried out in October, 1957, and each year members have had an opportunity to offer time and service to the church. By 1957 a modified unified budget was in use, and the single offering envelope and every member canvass had been established.

Several persons have accepted positions of leadership in recent years in the music program of the church. E. G. and Gertrude Royer Meyer served for many years as music director and accom-

panist, respectively. From 1946 to 1959 Galen and Harriet Herr served in this capacity, and since 1959 Nevin W. Fisher has been director of music. In 1948 a Hammond organ was purchased and memorial chimes were given in memory of D. F. Butterbaugh, M.D.

The church *Bulletin* has been issued each week with worship helps and news items. These bulletins offer a rather complete record of the congregation's history and ministry. Bi-monthly letters to young people in the various services and those away from home have been sent out since 1945. A monthly publication, formerly called *Church News* has been recently replaced by a new one, *Sharing News and Views*, which attempts, in addition to program activities, to reflect the thought life of members of the congregation. A yearly directory and roster of membership has been published since 1944, and other publicity pieces to introduce the new building, to describe the program of the church for the community and for college students, have been prepared at various times. *The Gospel Messenger* has been sent into every home where it is desired.

The congregation has reflected the developing thoughts and convictions of its varied membership. In addition to those of Brethren background, present members of the congregation come from many other Protestant denominations, as well as the Roman Catholic and Jewish faiths. In December, 1958, it was voted to receive members by letter without trine immersion, provided that they were satisfied with their previous baptism. In September, 1960, the congregation approved student affiliate membership for college students, which has placed a number of students under the pastoral care of the church. On June 1, 1960, in connection with the chartering of the Swatara Hill congregation, a re-evaluation of membership was held, in which each member was asked to state specifically his desire to be an active member of the church. The church council has approved definite procedures concerning active and inactive membership, and an honest effort has been made to make membership in the church meaningful.

Pastoral interviews with high school juniors and seniors have been held regularly for a number of years by the ministers.

The love feast and communion service has been simplified with the serving of a sandwich to represent the love feast meal. The entire service, with the exception of feet washing is held in the sanctuary.

The Elizabethtown church has had two outpost churches at Swatara Hill and Stevens Hill, respectively. John R. Hershman and Daniel A. Hoopert served as pastors at Swatara Hill until it became a separate congregation in June, 1960. At Stevens Hill the work continues. Ralph R. Frey closed a pastorate of 17 years here in 1948. Others who have served since then are William W. Longenecker, Wilmer R. Hurst, James M. Berkebile, Robert Turner, and James Daughtry.

The Elizabethtown congregation has provided four moderators of Annual Conference: H. K. Ober in 1929, R. W. Schlosser in 1952, A. C. Baugher in 1957, and Nevin H. Zuck in 1962.

Martha Martin is the only living charter member of the congregation. From the beginning she has been an active worker in the local church, on the college faculty, and in the district. She was a

member of the Sunday school advisory committee from 1910 to 1911; taught the teacher training class in 1914, 1915, 1917, 1918, 1919, 1920, and 1925; was superintendent of the Newville Sunday school; secretary of the Christian workers; president and secretary of the missionary reading circle; and member of the temperance and missionary committees. She was an instructor of Bible at the college and teacher of a women's Sunday school class for many years.

Melvin Clyde Horst, son of Elder A. B. and Naomi Horst, was born March 3, 1885, at Applecreek, Ohio. He was reared on a farm and attended the public schools. He pursued courses in academic and sacred literature at Canton Bible Institute, Canton, Ohio, earned the A. B. and B. D. degrees at Juniata college, and the S.T.M. degree from Western Theological Seminary, Pittsburgh, and the S.T.D. degree from Temple University, Philadelphia.



M. Clyde Horst

He was called to the ministry at the age of 17, and held pastorates in South Bend, Indiana, and Chicago, Illinois; his Pennsylvania pastorates were Walnut Grove in Johnstown, Williamsburg, Windber, and Lewistown. From Chicago he came to Elizabethtown where he served from 1940 to 1943.

During his pastorate the congregation purchased an organ which, at first, was used only for preludes and offertories, but not for congregational singing. He began a filing system for members, indicating address, date of birth, baptism, marriage, occupation, position in church, and other activities. During the first year of his pastorate there were 20 baptisms, the second year there were 33, and in the third year there were 36.

While serving as pastor he also taught ethics and philosophy at the college, was a member of the Bethany Seminary Board, and the General Ministerial Board of the Brotherhood.

EPHRATA (1864)

In 1864 occurred the second division of the Conestoga church. The three congregations, resulting from this division, were Conestoga, West Conestoga, and first Ephrata. Thirty-five years later first Ephrata was divided into the Springville congregation and the second or present Ephrata congregation. This history deals with the present Ephrata congregation, which was organized September 2, 1899.

I. W. Taylor was elected elder in charge, and served until April 10, 1909; David Kilhefner, from 1909 to 1928; Alvin P. Wenger, from 1928 to 1942; C. C. Sollenberger, from 1942 to 1945; Wilfred N.

Stauffer, from 1945 to 1952; S. Clyde Weaver, from 1952 to 1957; V. Lester Schreiber, from 1957 to the present.

The following ministers have been elected by the Ephrata congregation: David Kilhefner, licensed, September 2, 1899, ordained to the ministry, August 9, 1902, and to the eldership, August 3, 1907; S. W. Kulp, licensed, August 1, 1903, ordained to the ministry, August 3, 1907; George W. Weaver, licensed, April 10, 1909, ordained to the ministry, August 1, 1910; William K. Kulp, licensed, August 1, 1912; Isaac D. Wenger, licensed, December 4, 1917; Abram W. Zuck, licensed, December 4, 1917, ordained to the eldership, August 2, 1921; Nathan Kilhefner, ordained to the eldership, August 2, 1921; Isaac J. Kreider, licensed August 2, 1921; Galen Kilhefner, licensed April 2, 1926, ordained to the ministry, December 8, 1926, to the eldership, May 28, 1941; Nevin H. Zuck, ordained to the ministry, December 11, 1934; Wilbur A. Martin, licensed, March 26, 1935, ordained to the ministry, August 9, 1938; Wilbur H. Neff, licensed, August 10, 1937, ordained to the ministry, August 9, 1938; Donald Martin, licensed, January 28, 1941; Lowell Martin, licensed, May 27, 1942; Edwin Steffy, licensed, March 9, 1943; Lowell H. Zuck, licensed, June 13, 1944, ordained to the ministry, July 6, 1946; and Wilmer Hurst, licensed, January 20, 1953.

David Kilhefner served as part-time pastor until 1929; Alvin P. Wenger served in this capacity from March 19, 1929 to September 1, 1937. The following served as full-time pastors: Galen Blough, from September 1, 1937 to January 1, 1941; C. C. Sollenberger, from August 3, 1941 to June 1, 1945; Wilfred N. Stauffer, from September, 1945 to August 1, 1952; J. A. Robinson, from September 1, 1952 to June 23, 1960; Guy E. Wampler, November 13, 1960, to the present.



Ephrata church, 1954

At the time of the organization, the present Ephrata congregation had a brick church, 50 by 65 feet, which had been built in 1889 at a cost of \$3,000. In 1915 a one-story brick addition, 45 by 45 feet, was built to provide additional Sunday school facilities. The sanctuary was also remodeled by raising the roof and arching the ceiling; a balcony was added in the rear of the church. Later an educational building, containing two floors and a basement, with dimensions of 60 by 95 feet, was constructed; it was dedicated June 13, 1954.

A double house, adjoining the church, was purchased in March, 1937, to be used as a parsonage. A new parsonage was built at the corner of Park Avenue and Locust Street, and was dedicated January 25, 1953.

In the second and third decades of the present century, vocal solos and duets, cantatas, as well as special music by quartets and trios were frequently used in the worship services. In 1929 an adult choir was organized. At present there are four choirs, namely: adult or chancel; senior or chapel; junior or carol; and beginners or cherub choir. There is also a Sunday school orchestra. An electric organ was presented to the church by C. P. Wenger, and was dedicated, January 29, 1936.

The Young People's Fellowship replaced the Christian Workers in August, 1927. The Sisters Aid Society has become co-ordinated with the Women's Fellowship and they are an important arm of the church. The Men's Fellowship has been active since 1944. Prior to that time an Ephrata cabin had been built at Camp Harmony, and in 1956 a cabin was constructed at Camp Swatara. Both the men's and women's organizations give strong support to their district projects.

In 1899, when this congregation was organized, it had a membership of 132. The present membership is 689.

FLORIN (1954)

In 1954 the West Green Tree congregation had three meeting houses: West Green Tree, Rheems, and Florin. On August 3, 1954 the members living in the Florin vicinity organized and formed a new congregation known as the Florin congregation. Elder Howard Bernhard was elected moderator and has served continuously until the present. The other ministers were Elder Henry Becker, Roy Forney, William Walters, and William Longenecker, Jr. William Walters moved to Ohio in 1955, to assume a pastorate there.

Ross Eshleman was licensed, January 18, 1955, and ordained to the ministry, January 2, 1958; James Eshelman was licensed, September 14, 1959, and ordained to the ministry, December 26, 1962. Fred Bernhard was licensed, January 12, 1960, and ordained to the ministry, December 26, 1962. William Longenecker, Jr. was ordained to the eldership December 26, 1962.

Since its inception, the congregation, has had an organized Sunday school, men's fellowship, and women's fellowship. It has supported three missionaries: Olive Wise, Clarence Heckman, and Wendell Flory. March 6, 1956, a young adult group was organized; this was followed, in 1961, by the organization of a junior high department. On June 12, 1962, it was decided to form a board of Christian education.

In 1956 it was decided to build a new church. The building, which had been used up to this time, had been purchased in 1912 from the Methodists. The new church was located on land which had been part of the farm of Howard Bernhard. Dedication services began Wednesday evening, June 24, 1959, designated missionary night; Thursday evening was district night, Friday evening was community night, Saturday evening was youth and family night. The dedication services proper were held Sunday afternoon, June 28, 1959, with James Beahm, then pastor of the Wichita, Kansas, church, as speaker. He used as his subject "Laborers Together With God."

The church was organized with 218 members; its present membership is 308.

FREDERICKSBURG (1919)

The Fredericksburg congregation occupies the northern part of Lebanon county and a fringe of Berks county. Until 1919 it constituted a part of the old Little Swatara congregation.

As early as 1907 the Little Swatara church minutes mention a query to the council, requesting a division of the larger unit into two congregations. This first request was respectfully returned. Later queries in 1910 and 1915 were tabled.

The council, held April 21, 1916 in the Frystown Church of the Brethren, had an important influence toward bringing about the separation of the Little Swatara district (congregation) into two congregations. At this council and the one following there were more than a dozen requests to that effect. At this council J. P. Merkey and wife, Annie, and S. G. Meyer (whose companion, Fianna P. Bucher, passed away April 11, 1915) were elected to the ministry and Emanuel Balsbach and wife, and John W. Lentz and wife were elected to the deacon's office; Jacob W. Meyer, Jr. and wife, Leah, were advanced to the eldership. Elders John Herr, Ammon Brubaker, and William Oberholtzer were the committee of elders who were called in to direct these elections which resulted in a new minister and a new deacon at each end. (From the writings of Elder S. G. Meyer).

Finally, on March 10, 1919, four deacons brought nine queries asking for a division of the congregation. In response to this pressure the council voted in favor of the division, and decided that the eastern end should be known as Little Swatara and the western end as Swatara. Two weeks later the western end met in an organizational meeting, and, in order to reduce the confusion of *three* Swatara congregations (since there is also a Big Swatara), the name of the congregation was reconsidered, and changed from Swatara to Fredericksburg. The latter name seemed logical, since Fredericksburg is the most central town of the area, and the four ministers at that time had Fredericksburg addresses.

Although it was a new congregation, Fredericksburg had seven places of worship scattered over its hundred square miles of territory. The Union house, three miles southeast of the town of Fredericksburg, was owned by the community, and was open to all

Protestant denominations. The adjoining cemetery was the principal burial ground of the Fredericksburg congregation. The Meyer house, formerly called the Moyer house, is five miles southeast of Fredericksburg. A small cemetery, one-half mile away, belongs to this property. The Light house, three miles south of Fredericksburg, was razed in 1920, and the timber was used in a new Rankstown house. The cemetery continues to be a responsibility of the congregation. The Fredericksburg house is in Fredericksburg. The Moonshine house, named for the donor of the land, is situated on the Blue Mountain, north of Indiantown Gap Military Reservation. It was owned jointly by the Brethren, the Lutherans, and the United Zion's Children. Rankstown was in an area now occupied by the Indiantown Gap Military Reservation. The original building, a converted dwelling, was rebuilt and enlarged in 1920 with timber from Light's, referred to above. It was equipped for love feasts. The Mt. Nebo house, in Ono, was a union chapel, owned by the community, and rented by the Brethren for fifty cents per service during a period of years.

Rotation of services was the common practice, since this was still the dirt road era. For short periods the Brethren also conducted worship services, revival meetings, and Sunday schools at several other places, including East Monroe Valley, (Meckville), four miles northeast of Fredericksburg, and Swope's school, three miles southeast of Jonestown.

With the advent of hard surfaced roads and automobiles, shifts in the Brethren population, and changes in the church program, the number of church houses has been reduced to two, namely Fredericksburg and the Meyer house.

In 1920 Light's meetinghouse was removed to Rankstown as indicated above. This appeared to be a strategic decision, since an active core of Brethren had located in this area, and things looked promising for a time. But the Commonwealth decided to locate the Indiantown Gap Military Reservation here, and in 1931 purchased thousands of acres of forest and farmland, as well as the church property.

In East Monroe Valley (Meckville), Sunday school and other meetings were held in a schoolhouse from 1925 to 1932, a barn, or a tent. Several Brethren families, mostly Doves, had moved here from Virginia, and the congregation desired to minister spiritually to these people. The schoolhouse was purchased by the church in 1931, and shortly thereafter was destroyed by fire, actually several fires, and presumably arson. Sunday school was then discontinued. The last revival in this community, using the district mission board's tent, was held in 1940. Early in the sixth decade of the present century the church used a bus to furnish transportation from this area to the Meyer house. For a time there was a revival of spiritual interest, but this gradually dwindled, although many of these families continue church membership.

Mt. Nebo was discontinued as a place of Brethren worship in 1933.

Regular services at the Union house were discontinued in 1954. (For an account of this church see the 1915 edition of the *History of the Church of the Brethren in Eastern Pennsylvania*, pp. 450-454.)

In 1936 the Moonshine church was enlarged, largely through the efforts of the United Zion's Children, who shared the use of the building. The Brethren ministers continued to preach here once every six weeks, and were kindly received, although most of the worshippers in recent years have been United Zion's Children. In 1960 the century-old log and frame building was completely destroyed by fire. A new cement-block structure was erected with only nominal assistance from the Brethren, although a few individuals in the Fredericksburg congregation did give substantial support. Believing that the United Zion's Children deserved title to the property, the Fredericksburg congregation released all legal right to the property in 1962.

As a result of the foregoing, two church houses are currently being used every week by the Fredericksburg congregation. The Meyer house underwent a major interior alteration in 1950. This included a rearrangement of the sanctuary, partitioned areas for Sunday school classes, an oil heating system, and modern lavatories. The cost was approximately \$14,000 plus several thousand man



The Meyer house

hours of donated labor. Seating capacity in the sanctuary is approximately 350. In 1961 the kitchen was modernized with all electric facilities.

In 1955 the enlargement of the Fredericksburg house was completed. Classrooms were provided in the newly excavated basement, and other modern facilities were added. The cost was approximately \$18,000, plus much donated labor, and some individual material contributions. The seating capacity is approximately 270.



The Fredericksburg house

Organized with a membership of 160, the congregation soon grew to 200 members, and since then has varied between a low of 177 in 1948 and a high of 254 in 1963. An interesting observation is that more than 50 of the present members represent homes where only one individual is Brethren.

The mobility of families has increasingly affected the congregation. In recent decades, too, the young people, upon completing their high school education, have moved elsewhere, and many are filling places of leadership in their present communities and Christian fellowships. A few Brethren pastors, who have lived here in their youth, are: Ira W. Gibbel, Independence, Missouri; Matthew M. Meyer, Glendale, California; Ammon P. Wenger, North Liberty, Indiana; Edward G. Wenger, Martinsburg, West Virginia; Richard C. Wenger, Canton, Ohio; Harry Gardner, Arlington, Virginia; and

Orville Gardner, Indianapolis, Indiana. Others who have served or are at present serving in the Christian ministry include: Conway Bennett, Jacob Earhart, Ira C. Meyer, Nathan M. Meyer, and Myers Wenger.

Through the years the two-week revival or evangelistic meetings, sometimes extended for several nights, brought significant gospel inspiration to the community and brought about most of the accessions to the church. During the last several years most of these meetings have been one week in length.

Semiannual two-day love feasts were attended by visiting laymen and not a few ministers. Each visiting minister was expected to participate in the service. More recently these services have been held Saturday afternoon and evening, and Sunday morning instead of in the middle of the week. The custom of ministers attending love feasts in neighboring congregations has all but disappeared.

Unaccompanied congregational singing was the exclusive form of church music for many years. In the third decade of the century singing classes were held with John Brightbill and Amos Frantz as instructors. Quartets, choral groups, and family groups began singing for special services about this time.

Instrumental music was introduced in the sixth decade. A Baldwin electronic organ was installed in the Meyer house by youth of the congregation in 1956, and in the Fredericksburg house in 1961 by the Homebuilders class. The use of the organ has come to be appreciated by practically all of the membership.

In its first decade of separate existence the Fredericksburg congregation had an aggressive program for its time. Strong traditional thinking, much emphasis on Brethren ordinances and plain clothes, preaching against worldliness, and at times delaying tactics, were characteristic of this period.

Four Sunday schools were organized with staggered hours, 9:00 A.M., 2:00 P.M. and 6:30 P.M. Some of the workers served in several schools each Sunday.

In 1922 the council for the first time authorized a vacation Bible school, providing it would be self-supporting through offerings and private contributions. Martha Martin was the director. Cars, trucks, and a bus brought approximately 150 children from all parts of the congregation to the Union house, since, at that time, this house had the most suitable facilities. One class met in the adjacent one-room Wolfe schoolhouse. Later non-resident directors were Naomi Ziegler Bross, Miriam Madeira Gingrich, and Carl W. Zeigler. In 1927 financial assistance was given from the church treasury. Later, to reduce transportation costs, schools were held in the Fredericksburg house, with local persons as directors, and more recently at the Meyer house in alternate years.

Bible institutes, conducted annually by Elizabethtown College personnel, provided an intensive Christian training for the adults. Five two-hour sessions on a Saturday and Sunday were the rule. The welfare board periodically invited visiting ministers to speak on social purity, temperance, child welfare, and peace. Teacher training meetings, local Sunday school and missionary meetings all had their influence.

When the evening Sunday school was abandoned a Christian workers organization provided laymen with the opportunity for public expression of their faith. A sisters aid society, organized in 1921, for many years made material contributions locally and around the world. In 1962 the women of the congregation reorganized as a women's fellowship.

A leading layman of this period was E. E. Meyer, a business man who had earlier been a public school teacher. In the church he was forward looking, and taught an adult Sunday school class for many years. In 1931 he moved to Lebanon, and continued active in the church program.

The fourth decade saw the closing of several of the churches, as indicated above, and the reduction of the Sunday schools to two. Christian workers gave way to the BYPD, which was organized in 1934.

In 1937, upon the retirement of Elder E. M. Wenger at the age of 82, the leadership of the congregation passed to S. G. Meyer, who had already served it in numerous capacities, and had been active in organizing the Long Run and Allentown congregations.

It is worth noting that there were quiet but stalwart pillars in the church in these years. Henry M. Lentz (1874-1963) for many years served as missionary solicitor, was devoted to the cause, and kept up his interest in the outreach of the church, contributing substantially to mission work until his death in his 89th year.

With the shortage of gasoline during World War II regular Sunday evening services became a war casualty. The vacation Bible school was also discontinued for several years. In 1942 the two Sunday schools were merged, and rotated with the church worship schedule. The peace position of the church was tested; about one-third of the young men who were drafted for military service chose civilian public service.

During this fifth decade the desire to change collided with the desire to maintain the *status quo*. In the matter of church polity it was not uncommon to hear, "I move we make no change," or "Were our fathers right, or are we?" It was in this period that the congregation which had earlier participated in community Lenten services voted not to consider an interdenominational vacation Bible school. However, bright spots in the record include support of heifers for relief, adoption of a displaced family from the Ukraine, and funds for a missionary in Nigeria.

Recognition of needed changes and willingness to extend the program of the church came slowly, but surely. One deacon accepted his share of responsibility with these words: "Our grandparents built the Meyer church, our parents built the Fredericksburg church; it is now time to do our share for Christ's kingdom."

In the sixth decade, with the post-war prosperity, the congregation found itself in the midst of further problems. The remodeling and enlargement of the Meyer and Fredericksburg houses have already been referred to. The question as to whether the modest expenditure on these two buildings was expedient became a matter of contention. There were many who felt that one building would serve the needs of the congregation, but a sizable minority felt strongly that this was not the proper course.

Because of these difficulties S. G. Meyer resigned as elder in charge in April, 1954, and the congregation called Howard Bernhard, a non-resident elder, to provide leadership for almost five years. This was a fruitful experience for the fellowship, since a neutral personality was able to give counsel acceptable to conflicting elements, and draw them closer together.

In 1958, when Howard Bernhard's term expired, he urged the church to choose a resident moderator. Ammon B. Meyer was elected, and has served in this capacity since then.

Since 1953 there have been two small but active Sunday schools. Two worship services are conducted simultaneously each Sunday, except on love feast and other special occasions. This dual program continues to pose a major problem, which is heightened by the limited size of the congregation. A CBYF is active, with advisors representing each of the two fellowship centers.

In 1960 the congregation participated in the International Christian Youth Exchange project. Lois Bross spent a year in Germany, while Barbara Eckle, of Neuffen, Germany, lived in the local fellowship. A number of the young people have gone into Brethren Volunteer Service.

Recently the congregation voted to open the love feast to Christians other than Brethren, and has adopted a private confessional procedure for penitent members.

Though the congregation is not served by a pastor, Bethany dedication Sunday was observed with a special service and offering. The fiscal program is modest, but the proportion for outreach is commendable. Recent financial reports, incorporating the treasuries of all church organizations, show expenditures of about \$10,000, of which almost half is for outreach through the Brotherhood fund, the District budget, Elizabethtown College, and Bethany Theological Seminary.

Following are brief sketches of some deceased ministers. E. M. Wenger is included in the biographical section of this book.

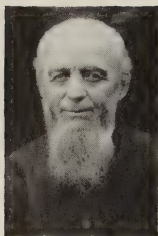
Elias W. Edris was firm in his convictions, conservative in his viewpoint, forthright in his ministry, and interested in personal work. He served as a trustee of the Union meeting house for many years.

Jacob W. Meyer, Jr. was much respected, easy to meet, spent much time and effort taking evangelists to homes, served as trustee of the Children's Aid Society, was church clerk for many years, and a financial and moral supporter of Elizabethtown College. He was also a local bank director.

Irwin W. Heisey served as Sunday school teacher and superin-



Elias W. Edris



J. W. Meyer, Jr.

tendent, church chorister, and church clerk. He was an evangelist in an uncounted number of revival meetings in Eastern and Southern Pennsylvania.

Elders in charge of the Fredericksburg congregation have been Edward M. Wenger, Sr., from March 24, 1919 to February 13, 1937; Samuel G. Meyer, from March 13, 1937 to April 5, 1954; Howard Bernhard (non-resident),



Irwin W. Heisey

from April 5, 1954 to December 1, 1958; Ammon B. Meyer, since December 1, 1958.

Ministers who have served this congregation are: Edward M. Wenger, Sr., elected to the ministry, October 13, 1894, ordained to the ministry, August 8, 1898, and to the eldership, August 8, 1904; Jacob W. Meyer, Jr., elected to the ministry, December 10, 1900, ordained to the ministry, August 8, 1904, and to the eldership, April 21, 1916; Elias W. Edris, elected to the ministry, June 10, 1902, ordained to the ministry, August 13, 1906, and to the eldership, August 14, 1920; Samuel G. Meyer, elected to the ministry, August 21, 1916, and ordained to the eldership, August 13, 1923; Irwin W. Heisey, elected to the ministry, August 28, 1922; ordained to the ministry, August 13, 1923, and to the eldership, August 25, 1934; Ezra Wenger, served for a period in 1924; Ammon B. Meyer, elected to the ministry, August 25, 1934, ordained to the ministry, August 24, 1935, and to the eldership, December 6, 1948; Ammon L. Merkey, elected to the ministry, August 24, 1935, ordained to the ministry, December 13, 1936, and to the eldership, December 5, 1949; Mark Wampler, elected to the ministry, August 19, 1940, ordained to the ministry, August 4, 1941, and to the eldership, December 1, 1958; Ira C. Meyer, elected to the ministry, August 19, 1940, and ordained to the ministry, August 4, 1941; Franklin Painter served in the congregation from 1943 to 1952; Paul M. Bashore, M. Ray Gible, and A. Lester Merkey, all elected to the ministry, April 24, 1960.

List of Evangelists, 1927-63

<i>Year</i>	<i>Evangelist</i>	<i>Church</i>
1927	Michael Kurtz	Fredericksburg
1927	Thomas Patrick	Moonshine
1928	Hiram Kaylor	Union House
1928	Walter Hartman	Ono
1929	B. W. S. Ebersole	Fredericksburg
1930	Peter Garber	Meyer
1930	Walter Hartman	Moonshine
1931	Rufus P. Bucher	Meyer
1932	Henry King	Union House
1933	Grant Group	Fredericksburg
1934	Paul Myers	Union House
1935	Henry King	Meyer
1936	B. W. S. Ebersole	Fredericksburg

1937	Graybill Hershey	Union House
1938	David Snader	Meyer
1939	Norman Musser	Fredericksburg
1939	Michael Kurtz	Meckville
1940	Clyde Weaver	Union House
1940	Walter Hartman and Perry Sanger	Meckville
1941	I. N. H. Beahm	Meyer
1942	Benjamin Stauffer	Fredericksburg
1943	Harper Snavely	Union House
1944	Earl Brubaker	Meyer
1945	Michael Kurtz	Fredericksburg
1946	W. F. Garber	Union House
1947	Harry Eshelman	Meyer
1948	Milton Hershey	Fredericksburg
1949	Abram Eshelman	Union House
1950	Jacob Miller	Meyer
1951	Joseph Moyer	Fredericksburg
1952	Olen B. Landes	Union House
1953	Howard Bernhard	Meyer
1954	Wayne Nicarry	Fredericksburg
1955	William Longenecker	Meyer
1956	Milton Hershey	Fredericksburg
1957	Norman Patrick	Meyer
1958	Donald Miller	Fredericksburg
1959	Alton Bucher	Fredericksburg
1959	Richard Hackman	Meyer
1960	Luke H. Brandt	Meyer
1960	E. Myrl Weyant	Fredericksburg
1961	Conway Bennett	Fredericksburg
1961	James V. D'Amico	Meyer
1962	Frank Carper	Meyer
1962	Jesse W. Whitacre and Wife	Fredericksburg
1963	Ralph Schlosser	Fredericksburg
1963	William Longenecker	Meyer

HARRISBURG FIRST (1896)

The Harrisburg Church of the Brethren probably owes its beginning to an Annual Meeting committee's report to the Big Swatara congregation.

"From the evidence presented to us, we as individuals believe it best to have a separate Church of the members in Harrisburg, Pennsylvania, and suggest that Elder David Etter call Elders J. H. Longenecker and S. R. Zug to aid in Church Council to consider the above question according to the general order of the Church." Signed, September 28, 1896: Enoch Eby, D. L. Miller, Daniel Vaniman, Isaac Frantz, S. F. Sanger.

On November 19, 1896, the Big Swatara congregation voted in favor of forming the new congregation and ceded territory to make it possible.

The same evening about 15 members met with Elders David Etter, S. R. Zug, and J. H. Longenecker at Joseph Eshleman's home, 340 South Fourteenth Street, Harrisburg, to organize the new church. No ministers or deacons being in the area, the Big Swatara

congregation was asked to give guidance, Elder S. R. Zug was chosen elder in charge, serving until 1911, when he was succeeded by G. N. Falkenstein, who served until 1916.

On December 16, 1896, at A. L. B. Martin's home, Sunday school officers were elected: J. C. Eshleman, superintendent; Sallie Hawk, assistant superintendent; Edward Bitner, secretary; Ellen Martin, treasurer. Twenty-nine were present at the first session, January 10, 1897. Enrollment reached 138 the first year. Offerings ranged from \$.64 to \$2.64.

The year 1897 also marks the beginning of the sisters aid sewing society. Its purpose was "to provide clothing for needy children so that they may be enrolled in Sunday school and to make articles to sell and thereby aid the church in raising money to meet expenses and start a fund for a church building of our own." Dues were \$.05 per month.

Home mission work also started in 1897 as the church granted Sallie Hawk and the District Mission Board permission to open a mission school in the southern part of the city. The District Mission Board contributed \$146.00 to this work from 1898 to 1900.

Sunday school, church services, Wednesday evening prayer services, Friday evening Bible study, missionary activity, ladies aid, evangelistic meetings and a membership growth of 15, show the enthusiastic outreach of that wonderful year of beginnings, 1897.

These early years show frequent changes of leadership. L. Frank Haas, minister, was received September 13, 1897, and resigned June 20, 1898. J. M. Mohler, who had held a series of meetings, was asked to "come and labor with us constantly." He came, but stayed briefly. Harry Spanogle, J. M. Mohler's son-in-law, came in 1899 and took an active part in the work of the church for more than a year.

A. L. B. Martin, local merchant and department store employee, was elected to the ministry in 1901, and served the church as pastor sacrificially and efficiently during the early years, with little thought of pay. There was a box for private contributions, but a treasurer's report, July 8, 1907, shows only \$26.86 received in a period of six months for pastoral support. The pastor's report for three months in 1908 shows 70 calls made, four baptisms administered, and \$21.91 received for support.

In 1910, a decision was made to give him \$600 and six weeks leave of absence for holding meetings, but the money could not be raised. He accepted a call to Long Beach, California, in 1911.

Jacob Graybill was elected to the ministry in 1903. He and his wife were sent as missionaries to Malmo, Sweden, in 1911, where they served until their retirement. There is no official record of local church support. D. Harry Widder, a railway mail clerk, was elected minister in 1906. Adam Hollinger, railroad shop-worker and minister, was received by letter in 1912. Abram Hollinger, carpenter and minister, moved here in 1912. D. K. Kreider, noodle manufacturer and minister, moved to Harrisburg in 1913. All these ministers filled the pulpit on occasion. F. F. Holsopple, Superintendent of the Anti-Saloon League and Governor M. G. Brumbaugh, 1915 to 1919, lived in the Harrisburg area, but their duties took them elsewhere. The Holsopple family worshipped here.

Meanwhile, in 1899, the present church site with double frame house was purchased for \$3,000. The dwelling was converted into a chapel and dedicated November 9, 1899 by Elder S. R. Zug. How to pay for it and for the building which was to take its place, was a very real problem, since only two families in the congregation owned their homes.

District Meeting's permission to solicit funds throughout the district was sought. The General Missionary and Tract Committee through the District Missionary Committee was asked to donate \$700, and Elder J. M. Mohler was elected to canvass the Brotherhood.

The District Home Mission Board refused to assist because the Harrisburg church was out of order. An admission was made that some of the brethren, especially the deacons, did not wear the "coat." An Annual Meeting Committee, consisting of W. R. Deeter and L. H. Dickey, reported in substance that, since the Harrisburg church had been so recently organized, since many members were young in the church, and since Elder Zug and the church were trying to establish conformity to the self-denying principles of the church, the church, as such, cannot be considered out of order.

Later the District Mission Board removed from their minutes the charge of being out of order and provided \$500 for the building fund.

Funds were sought in the local church, the Harrisburg community, in the churches of the Eastern District, through the Gospel Messenger, at Annual Meeting in Paxtang in 1902, and from the General Mission Board. The church was built in 1904 of brick for \$8000 and was free of debt in 1907.

The following women continued to serve as home missionaries under the guidance of the church: Sallie Schaffner, elected 1901, Theresa Schneider, elected 1907, and Bertha Homer, elected 1910. The church paid them \$10 per month, but room and board were provided by the membership of the congregation.

In 1906, two years after the church was built, a Sunday school was started at Fifth and Seneca Streets, in the Susquehanna school building. Preaching services soon followed. In 1907 a young people's group was organized and plans to build a second church were discussed in council. But in 1908, council "agreed to change the West End Mission from its present place to occasional meetings in the homes of those asking for it."

A year later the school was moved to Forest and Monroe Streets. A committee, appointed in 1911, quickly raised \$250 for a building fund. In 1914, the use of a musical instrument and the holding of festivals at the West End Mission without the consent of the church were banned.

The district appointed a committee to investigate conditions. They recommended that the church as such make no attempt to conduct a Sunday school at the West End Mission for the time being. Thus ended the life of the West End Mission at the tender age of eight. Deep grief remained for many years in the hearts of those who remembered.

Additional territory, including Steelton, Highspire and Middletown was ceded to Harrisburg by Big Swatara, in 1905. Conse-

quently, monthly meetings, starting August 4, 1907, were held in the old Lutheran church in Middletown.

Meanwhile, the Elizabethtown church was holding services in Royalton. These efforts were combined in 1908, the two congregations alternating in providing services once a month at Middletown. These services continued until 1917. For more than 40 years no further attempts were made to start a second Sunday school or mission.

G. N. Falkenstein, previously mentioned, was succeeded as elder in charge by W. K. Connor, who served from 1916 to 1928. H. K. Ober served from 1928 to 1938; G. N. Falkenstein served from 1938 to 1939, after which he became elder emeritus; R. W. Schlosser served from 1939 to 1958. H. K. Balsbaugh served as moderator from 1958 to 1960; from 1955 to 1956 he also did administrative and pastoral work between pastorates. E. Miller Peterman has served as moderator from 1960 to the present.

Elder W. K. Connor, 1916 to 1928, of Harrisonburg, Virginia, was the first of the church-supported pastors. He was allowed time off for meetings to ease the financial burden on the church. Local ministers preached in his absence. He was a godly man who upheld the beliefs of the early Brethren and stringent conformity in dress.

H. H. Nye and A. C. Baugher, teachers at Elizabethtown College, filled the pulpit in alternate months in the summer of 1929.

J. E. Whitacre, former pastor at Uniontown, served from October 1, 1929 to March 1, 1938. He is remembered for his hospitality, friendliness, and full, resonant, preaching voice.

L. H. Brumbaugh, former teacher at Westminster College, was pastor from September 1, 1938 to October 1, 1940. The long table of current religious reading material showed his efforts to give the members a wider, deeper, religious outlook.

H. B. Heisey, former pastor at Lewistown, served the congregation well from October 1, 1940 to October 1, 1944. His ministry to the older members, the sick and shut-ins was deeply appreciated. His sermons and their delivery were on a high level.

Fred Hollingshead came from his Gettysburg, Ohio, pastorate to fill a long and fruitful ministry October 1, 1944 to September 1, 1955. Better organization in the Sunday school, teacher training, and improvement of methods of teaching primary and junior children were stressed. His sermons emphasized vital, practical Christianity.

September 1, 1955 to July 1, 1956, Robert Byerly, Professor of Bible at Elizabethtown College, was supply minister.

Wayne Zunkel has served as pastor since July 1, 1956. Sermons that are different, *The Growing Edge*, a monthly parish newsletter, quarterly reports on the progress of the church, and concern that the right answer be found to the building program are only a few of the high lights of his ministry.

The following have been resident ministers: H. J. Beachley, 1918-1945, was an industrial arts teacher in the city schools. When he preached, his wife usually sang a solo. His sermons and prayers were fervent and sincere.

In 1920, Elder C. C. Madeira, an upholsterer by trade, moved

here from the Conewago church. Various members of this family have been active in the congregation through the years.

George W. Beelman, a minister from the Lancaster church, moved to Harrisburg in 1926.

Abram W. Zuck, minister and railway mail clerk, moved to Harrisburg in 1931. A few years later, the family moved back to Ephrata, their former home.

In 1935, William Blough, minister and teacher of music at William Penn High School and his wife presented their church letters. He developed high standards for congregational singing and trained a fine adult choir. Mrs. Blough had the first junior choir and was a great asset to the senior choir.

In 1947 Jesse Reber, former pastor of the Church of the Brethren, Cleveland, Ohio, came to Harrisburg as a staff member of the Pennsylvania Council of Churches and was later appointed its general secretary. He has been active in the local church.

Duane Lewellen, a licensed minister from Uniontown, spent a year, 1956-1957, with his parents in the Harrisburg area.

David Holl lived in Harrisburg part of a year, 1958-1959, working with Carr Associates. He left to become pastor of the Church of the Brethren, Richmond, Virginia.

The following regional secretaries, with their families, have greatly enriched the Harrisburg fellowship. Levi Ziegler, 1947-1953, left to become superintendent of the Brethren Home at Martinsburg. David Hanawalt, assistant regional secretary, 1948-1951, was called to be executive secretary of Eastern Maryland. Stewart B. Kauffman, 1953-1955, became Director of Ministry and Evangelism at Elgin, Illinois. Harold Z. Bomberger, 1955-1960, was elected pastor at McPherson, Kansas. Roy S. Forney has served since 1960.

The following were licensed to preach by the Harrisburg church: Nevin Zuck, August 29, 1933; Raymond Baugher, August 29, 1933; Harry K. Balsbaugh, August 29, 1933; Alonzo Fike, brother-in-law of Pastor J. E. Whitacre, May 9, 1934; Elmer Gleim, May 20, 1935; William G. Willoughby, April 1, 1941; Robert Nelson, March 3, 1943; Donald Willoughby grew up in the Harrisburg church. Although licensed to the ministry in Bridgewater, Virginia, he returned to the Harrisburg church, which granted him an indefinite license to preach. Ronald Madeira was licensed in July, 1959. Brethren Baugher and Balsbaugh were ordained to the ministry, August 28, 1934, and to the eldership, July 23, 1940.

Christian Workers meetings were held for many years before evening services. Prayer or Bible services were a regular Wednesday evening event, until pastors became too busy or folks indifferent.

Boys and girls clubs, boy scouts, and athletics, have had emphasis as leaders were available.

The men of the Harrisburg church have always helped the church. They organized in 1932. Some of the best remembered projects have been: repairing and refinishing church furniture, painting the parsonage, building the first cabin at Camp Swatara, placing a lighted cross in the sanctuary in memory of Jacob Burkhardt, fostering 100 per cent *Messenger* club, and arranging father and son banquets.

The first big project of the original sisters aid and sewing society was raising \$515 for pews in the new church and \$150 for the church debt.

Some of the larger projects during the years have been: paying for the first carpet in the church, modernizing the church kitchen, establishing a student scholarship loan fund, arranging mother and daughter fellowships, and conducting the school of missions. Working with the district and national groups and their projects, the women have now become a CBWF with emphasis on service, fellowship, and worship.

The Sunday school has exerted an unusually strong influence in the progress of the Harrisburg congregation. Average attendance rose from 113 in 1900 to 238 in 1959.

In 1922, two stairways were built and toilet facilities provided in the basement of the church at a cost of \$1,175.50.

Classes in the sanctuary and several in the large Sunday school room to the rear were not conducive to good teaching. More classrooms and a parsonage were needed. June 30, 1930, church council approved a building improvement plan as follows: purchase of property next door for a parsonage at a cost of \$6,000; the church basement was to be excavated, and new foundation walls placed beside the original ones, and hemlock girders replaced by steel girders and supports, toilet facilities were to be relocated and enlarged; the church kitchen was to be moved to the basement, and an auditorium and classrooms were to be provided. An outside entrance to the basement was built and the main entrance to the sanctuary was improved. Stained glass windows, a baptistry, and extra steps to the basement were added to the sanctuary, and the pews and pulpit were rearranged.

Three garages were built at the rear of the parsonage, and the interior walls of the large Sunday school room were redecorated and carpet was laid. The total cost was \$25,000, and on February 27, 1944, a mortgage burning service was held. In October, 1958, the unified budget was adopted, 150 commitments were made, and offerings increased 50 per cent.

During 1959, a new parsonage was built at 4415 Fargreen Road, the former parsonage having been taken over for additional Sunday school rooms and church offices. In this same year the commission form of government was adopted.

Another building was bought for additional classrooms, and more parking space near the church was provided.

November 27, 1958, the church voted for building expansion. A plot of ground, containing nine and one half acres at Elmerton Avenue and Thirty-fourth Street was purchased for \$43,000. Additional expenses incident to acquisition of the property were \$278. The District Missions and Church Extension Commission made a study of the area and suggested that the District assume the financial responsibility and plan later for building.

On November 5, 1959, the District approved the recommendation and on December 6, 1959, the Harrisburg church voted to transfer the property at Thirty-fourth Street and Elmerton Avenue to the Eastern District of Pennsylvania for \$40,000. This amounted to

a gift of \$3,278 by the First Church, Harrisburg, to the proposed home mission church.

At the same time, the council voted to enter a building program at the Hummel Street location to adequately meet the needs of the church. One hundred seven people were appointed to 19 committees to plan the addition.

In May, 1960, a financial campaign for building purposes resulted in commitments of \$103,741.90 covering a three year period.

On September 10, 1961, construction was begun on a three-story, \$250,000 Christian Education addition to the former building. Specially designed for a city program, the new building was air conditioned to shut out city dirt and noise. Special attention was given to stairways and to those areas designated for weekday activities. Terrazzo floors, plastic wainscoting and marble window sills were used. The new plant was financed through the sale of interest



Harrisburg church and educational addition, 1962

bearing bonds. It was dedicated in October, 1962, the dedication speaker being Galen B. Ogden.

Something of the thinking and philosophy which motivated the congregation to remain in the city is indicated by the following excerpt from the dedication booklet.

Since the first century when Jesus of Nazareth moved among men, touching the fevered brow, feeding the hun-

gry, stepping in to lift the lives of people caught in the grip of sin, bringing understanding to the lonely and discouraged, the Christian church has involved itself deeply wherever there is human need. It is this tradition of concern which has prompted Harrisburg's First Church of the Brethren to choose its present course.

Located as it is, overlooking the central city, just off the crossroads of the major streets and expressways, the congregation is uniquely placed for a wide and significant ministry.

We are deeply aware that never before in human history have cities been so important in the shaping of the life of our nation. Yet at the very time when the American city has grown in size and importance, the Protestant church has tended to desert the city, leaving behind vast masses of people, giving up a crucial role in some of the most important decision-making of our age.

We sense that our cities are an important battleground. Far-reaching choices, affecting individual lives and our total culture, are presented here daily. Never before has it been more important that the church be present to make its influence felt. In its decision to expand its church plant on Hummel Street, First Church was serving notice that it intends to stay put and be a part of that battle.

As First Church has studied itself and the challenges about it, it has concluded that two types of program are essential if it is to remain strong and fulfill its mission.

First, it must be a "community" church, not in the popular sense of a group of people who happen to live side by side, or shop at the same stores, or send their children to the same schools. It will need to be a community church in the deeper sense, using the term as the sociologist does—a coming together of those sharing similar beliefs, common dreams, and like convictions, though often separated by many miles. In this respect, First Church will continue to develop its full program of choirs, Christian education, fellowship, spiritual nurture, and worship. This "community", made up of those of all walks of life, reaching across economic, racial, educational and social lines, will provide the leadership and support for a second necessary phase of the church's program.

In addition to a ministry which reaches across the city and out into the suburbs and surrounding communities, First Church intends to work with new seriousness at ministering to those who live within the shadows of its building.

That this congregation has already embarked on the second stage of its task is indicated in the following paragraphs.

On March 10, 1960, First Church had secured its first Brethren Volunteer Service worker, Miss Marilyn Dickerson, who visited in the immediate community of the church and collected information on the ministries of other city churches. With the arrival of the second volunteer, Miss Waneta Darkwood, in August, 1960, an after-school club program was started. Soon this grew to include more than one hundred community children, many of whom, with their parents, began to find their way into the fellowship of the church.

This program was broadened to reach adult needs. A senior citizens group was started. The church became interested in the physical betterment of the community.

In September, 1963, First Church purchased a three-story dwelling two doors from the church for a Brethren Fellowship House to provide housing in a Christian atmosphere for young women who locate in Harrisburg seeking employment or additional schooling. In addition to the purchase price of \$6,000, the church spent \$13,000 in renovation and furnishing. Hundreds of hours of volunteer labor were donated. Brethren Fellowship House provides rooms for ten young women plus house parents.

The Harrisburg church has found the city a challenge to its faith. With a deepening sense of stewardship and dedication it welcomes with eagerness the varied challenges which confront it now and will confront it in the days ahead.



Brethren Fellowship House

The 1915 District History states that the Harrisburg congregation had a membership of 90 on that date. In 1933 there were 332 members; 410 in 1943; 475 in 1953; 442 in 1963, when some memberships had been transferred to Ridgeway.

HATFIELD (1864)

The first meetinghouse of the Hatfield congregation was built in 1851; this was replaced by a new house in 1867, to which an addition was built in 1906. This was replaced, in turn, by a larger



Hatfield house

Present Hatfield church

building constructed in 1928, which was rather plain in style and contained a long table-pulpit. In 1953 this building was remodeled. The sanctuary was enlarged, and Sunday school rooms were added. An inside baptistry was included, replacing a previous pool which had been built earlier, outside the church.

Several years ago additional land was bought for future expansion. Additional cemetery area was added, and a recreational field was made available. About 1930 the horse sheds were removed.

In addition to the services held at the Hatfield house, mission points were established at other places, although all of them have now been discontinued. Services were held in a rented hall in Souderton from 1913 to 1925. Revival meetings were held from time to time, and some present-day members were brought into the church by the efforts there. A tentative proposal was made, during this period, to build a church in Souderton, but it was never carried out.

Pine Run, north of Doylestown in New Britain township, was another outpost of the Hatfield church. Early history is vague, but a deed book states that an acre of land was sold to the trustees of the German Baptist congregation in 1850, and the house was built the same year. Jacob Reiner was the leader in this work and is buried in the adjoining cemetery. Evidently the Brethren neglected both the work and the care of the building, although older members recollect attending there about the turn of the century. The control of the property passed into other hands, although, for a period of two and one half years, beginning in 1933, the Hatfield church held Sunday school classes and preaching services here every second Sunday afternoon. William Delp took the initiative in this project.

The Lansdale meetinghouse was erected in 1896. Sunday school was conducted there in the afternoon, followed by preaching

services every other week. In the alternate weeks the preaching services were in the evening. In 1928 afternoon services were dropped, but bi-weekly evening meetings continued. For four years, beginning in 1941, the building was rented to a Mennonite group, who withdrew after building their own church in Lansdale. However, the evening service had been continued by the Brethren. In 1947 both church and Sunday school were resumed by a group of interested Brethren who had transferred their membership to Hatfield in the preceding year. Stephen Margush and Ralph Russler ministered here on a part-time basis. In 1950 services were entirely discontinued, and in the following year the building was sold to an independent Baptist group. It was later bought by a local newspaper for possible future expansion, and is now unused.

During the remodeling program of 1928, the Hatfield services were transferred to the Lansdale house. While the Hatfield house was being remodeled in 1953, their worship services were held in the old Schwenkfelder (Towamencin) church in Lansdale; prayer meetings were held in the Hatfield fire hall.

In the early days of the Hatfield congregation it was the practice to alternate the worship services in the German and English languages. Annual revival meetings were held, also alternately in English and in German. The rotation chapter was read in the language of the morning's services. The use of German was dropped in 1918. Among the brethren who preached in German were F. P. Cassel, Hilary Crouthamel, and William Kratz.

Early council minutes show that most of the church business was concerned with membership discipline and problems. Gradually, as committees and organizations increased, church business became more concerned with the development of the work of the church. Recent years have seen the addition of a board of Christian Education, a Music and Worship commission, and a Finance commission to supplement the traditional all-inclusive decisions of the quarterly council meetings. The annual visit was discontinued in 1952.

The church had a self-supported ministry until 1946, when Norman S. Frederick became part-time pastor, and served until 1949, when Ralph H. Jones became full-time pastor, in which capacity he has served until the present. Several self-supported ministers still take an active part in the program of the church, which was incorporated in 1952.

A sisters aid organization was started in 1915, a librarian was elected in 1929, vacation Bible school was started in 1933, CBYF in 1942, and CBMF in 1949. Several refugee families were sponsored after World War II.

Changes in patterns of worship are indicated by the following: in 1929, benediction to be used at dismissal; in 1930, offerings to be lifted by ushers instead of deacons; in 1934, rotation chapter to be discontinued; in 1948, kneeling for closing prayers to be discontinued. In 1946 Sunday morning offerings were instituted on a regular basis; prior to this date church funds were collected at council meetings, and each member's contribution was recorded in the minute book.

Evangelistic efforts have depended primarily on a series of meetings of two weeks duration in the fall and a one-week pre-Easter service. Hatfield has for many years observed the traditional Brethren love feast without significant change; it is held twice a year on Saturday afternoon and evening.

The church was always rather strong in its music program, although the policy for its use was conservative. In 1944 special music was sanctioned and in 1950 musical instruments were permitted for church weddings. When the church was remodeled in 1953 an electric organ was donated and accepted. An active choir sings periodically at morning services and on special occasions. Henry G. Gottshall, composer of several hymns, was a member of the Hatfield church for several years.

The following ministers have been licensed or ordained by this congregation since 1900: Hilary Crouthamel, licensed, August 9, 1884, ordained to the ministry, 1889, and to the eldership, 1901; William B. Fretz, licensed, May 11, 1899, and ordained to the eldership, 1914; Jacob M. Booz, licensed, September 11, 1909, ordained to the ministry, 1912; George H. Light, licensed, May 11, 1912, ordained to the ministry, 1914; David N. Cassel, licensed, 1914, ordained to the ministry, 1919, and to the eldership, 1928; William M. Delp, licensed, 1919, ordained to the eldership, 1931; Norman S. Frederick, licensed, 1928, ordained to the ministry, 1928, and to the eldership, 1935; Herbert P. Landes, licensed, 1942, ordained to the ministry, 1944; William P. Nyce, licensed, 1950, ordained to the ministry, 1951, and to the eldership, 1956; William Stoneback, licensed, 1953, ordained to the ministry, 1956; Ralph Schwartz, licensed, 1957; Joseph E. Fretz, licensed, 1958.

Elders in charge since 1900 have been: Hilary Crouthamel, 1899 to 1910; Frank P. Cassel, 1910 to 1916; William B. Fretz, 1916 to 1931; Michael Kurtz, 1931 to 1935; Norman S. Frederick, 1935 to 1949; Ralph H. Jones, 1949 to the present.

The Hatfield congregation started with 15 members; the present membership is 265.

HEIDELBERG (1919)

In the year 1841 about 50 Brethren were living in the Lebanon Valley. They were a composite group, some holding their membership in the Conestoga congregation, others in the White Oak congregation, and the remainder in the Little Swatara congregation. Elders of adjoining churches advised that a new organization be formed to be known as the Tulpehocken church. The individuals who were members of Conestoga and Little Swatara met October 5, 1841 and organized the Tulpehocken church. They were joined in the fall of 1844 by those who had held membership in White Oak.

Eventually the Tulpehocken church had seven meetinghouses: Tulpehocken, Millbach, Heidelberg, Myerstown, Richland, Cornwall, and Midway. On December 16, 1901 two separate congregations were formed, the one to be known as Midway, the other retaining the name of Tulpehocken. In 1919 the second Tulpehocken church divided into three congregations: Heidelberg, Myerstown, and Richland.

The Heidelberg meetinghouse was built of limestone in 1867. Its original size was 50 by 70 feet, but in 1900 it was enlarged by an annex, 12 feet in length. In the period between 1900 and 1919 the following District meetings were held in the Heidelberg house: District Meeting, 1904; Ministerial Meetings of 1908 and 1917, and the Sunday School Meeting, 1916. The first aid society in the Tulpehocken congregation was organized at Heidelberg in 1911.

The first council meeting of the new Heidelberg congregation was held August 15, 1919. Elders Edward M. Wenger, Fredericksburg, S. H. Hertzler, Elizabethtown, and John Herr, Myerstown, were present to effect the organization. John Herr was elected elder in charge. On December 1, 1919, Henry F. King was licensed to preach, and a Sunday school was organized, as well as an aid society. A committee was appointed to divide the funds of the former Tulpehocken congregation into three portions for the new congregations on the basis of membership. Since Heidelberg had 137 members its received \$159.87. The Myerstown congregation was granted permission to solicit funds in the Heidelberg and Richland congregations to remodel the Myerstown house so that it could be used for observing love feast. The Myerstown members held their love feast with Heidelberg until the Myerstown house was completed.

The first harvest meeting for the three congregations was held at Heidelberg, and the first joint Thanksgiving meeting was held at Richland. In 1927 the sixtieth anniversary of the Heidelberg house



Present Heidelberg house

was observed. In 1940 the building was remodeled, and on November 17 of that year dedicatory services were held with Frank Carper preaching the dedicatory sermon.

Heidelberg was the host for the following District meetings: Sunday School and Missionary meeting, 1924; District Meeting, 1932; Labor Day meeting, 1938; Ministerial meeting, 1941; Ministers meeting, January 1, 1949 and 1955; Memorial Day meeting, 1951. On May 18, 1958 the 250th anniversary of the founding of the Church of the Brethren was observed by a pulpit exchange with the Lebanon and Midway congregations, in the morning; in the afternoon, services were held at Heidelberg, at which time Edward Ziegler, then of Roanoke, Virginia, was the speaker.

The Sunday school enrollment is 229. The first vacation Bible school was held in 1931. The young people are active.

A missionary sermon is preached every quarter. The church gives full support to two missionaries on the foreign field, and two Sunday school classes support two children of missionary parents. The Board of Christian Education sponsors quarterly sermons on peace, temperance, or the simple life. Prayer meeting is held every second week.

There are organized men's and women's fellowships. The women meet weekly with an average attendance of eight. The

projects are quilting, sewing for relief, cancer dressings, and the national women's projects. For the past 12 years they have sewed once a month at a local hospital. In 1950 the women paid \$3800 for the construction of a one-story building. Labor and furnishings were donated. This is where the women meet and work. It is equipped with a modern kitchen, and each year approximately 500 quarts of chowchow are made and sold. Many of the women are members of the Neffsville Home Auxiliary. They furnished a double room in the infirmary there, and in 1911 the women of the then Tulpehocken church furnished the bedding and carpet for a room at the Home.

The following ministers have been elected at Heidelberg: John L. Royer, licensed, March 15, 1903, ordained to the ministry, August 21, 1905, and to the eldership, August 2, 1920, united with the Dunkard Brethren, 1924, returned to Heidelberg and the ministry, February 25, 1933, and to the eldership, August 3, 1936; William R. Dubble, licensed, April 7, 1917; Henry F. King, licensed, December 1, 1919; ordained to the eldership, August 4, 1924; Peter S. Heisey, licensed, March 19, 1927, ordained to the ministry, March 5, 1928, and to the eldership, August 6, 1934; Curtis Dubble, who volunteered for the ministry, was licensed, September 21, 1945, ordained to the ministry, February 22, 1947, assumed a pastorate in Ohio, 1952; Earl Ziegler volunteered for the ministry, was licensed, August 2, 1948, ordained to the ministry, February 18, 1950, assumed a pastorate in Woodbury, 1954; Enos B. Heisey, licensed, November 14, 1955, ordained to the ministry, November 19, 1956, moved to Martinsburg, 1959; Luke Bucher, licensed, November 22, 1959. Perry Sanger, a minister moved here from Virginia in 1923 and transferred to Midway in 1926. Alton Bucher moved here from Richland in 1938; he was ordained to the eldership, August 4, 1941.

As indicated earlier, John Herr was elected elder in charge when the congregation was organized in 1919. He served until 1924. His successors were: Michael Kurtz, 1924 to 1932; Henry F. King, February 27, 1932 to 1955; Alton Bucher, November 14, 1955 to the present.

In 1919 Heidelberg had 137 charter members. Its present membership is 196.

Henry F. King was a wise counsellor, called on frequently to serve in council meetings. He was a member of the district ministerial board for a number of years. He was a delegate to Annual Conference, representing the Heidelberg congregation, 14 times; he also served frequently on Standing Committee. He was of an unassuming nature, and endowed with a good singing voice. He held many revival meetings, both in and out of the state.

He served his community well, as a preacher, teacher, carpenter, and in the field of insurance.

He was active in the Lord's work until his sudden death, September 22, 1955, at the age of 78 years.



H. F. King

HERSHEY (SPRING CREEK) (1868)

In 1868 the Big Swatara congregation was divided into two congregations. The area north of the Swatara creek retained the name Big Swatara, and the area south of the creek was called the Spring Creek congregation. The territory of the latter congregation was 17 miles square, extending from Hummelstown to Lebanon, and from Union Deposit to Elizabethtown.

By 1912 the congregation had grown to the point where it was decided to divide again. At a special council meeting held at the Palmyra house, March 16, 1912 the division was made, so that the eastern portion became the Annville congregation, the southern area became the Conewago congregation, and the remaining territory retained the name Spring Creek.

As a result of this division J. H. Longenecker was the only minister left in the new Spring Creek congregation. Consequently, when this new congregation was organized, March 23, 1912, Frank S. Carper was elected to the ministry. In the fall of the same year S. R. Zug and his son, John C. Zug moved into the Spring Creek congregation from Elizabethtown. The meetinghouses in Hershey and Palmyra were in Spring Creek territory.

By 1921, the membership had again grown to 454, and since morning and evening services were conducted at Hershey and Palmyra at the same time, two separate congregations were again formed; the Palmyra area became known as the Palmyra congregation, and the Hershey portion retained the name Spring Creek, although it is frequently designated Hershey (Spring Creek).

The 250 members comprising the original Spring Creek congregation in 1868 had, in 1963, increased to 2400 in the same area.

In 1934 the congregation called Benjamin F. Waltz as its first pastor. During his pastorate a number of physical improvements were made. In 1934 a macadam road was laid through the church grounds and parking areas were added. In 1935 an eight room parsonage was built next to the church. In 1937 the church building was remodeled, with dedication services being held April 5, 1937.



Hershey house, remodeled in 1937

The gift of \$20,000, which M. S. Hershey, founder of the town of Hershey, gave to each of the Protestant churches in the Hershey community, aided materially in these projects.

In 1938, B. F. Waltz became pastor of the mother church at Germantown; consequently, Luke Ebersole and Norman Baugher served as co-pastors from July 1, 1939 to June 30, 1940. On July 1, 1940, J. Herbert Miller began his pastorate and has served until the present.

At about this time occurred the organization of women's work, men's work, young people, boy scouts, girl scouts, brownies, cubs,

church choir, and a Lord's acre project. These groups continue to render valuable service.

In 1946, John Ebersole, a deacon in the congregation, gave the boy scouts of the church permission to use his woodland tract as a camping site. Later a well was drilled and a large cabin was built. In the spring of 1948 Mr. Ebersole gave the deed for this property to the church. The camp was named Camp Chester, in memory of Chester M. Ebersole, whose interest prompted its development, and who was the son of John Ebersole.

In 1948 the one hundredth anniversary of the original building in the Spring Creek congregation was observed. This was also the occasion of the dedication of a new Moller pipe organ and chimes.



Present Hershey church with
education building

In 1959 the construction of a Christian education building was begun. It was dedicated November 6, 1960, the dedication sermon being delivered by Norman J. Baugher.

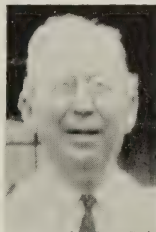
In 1921, following the separation of Palmyra from Spring Creek, the latter had a membership of 170; by 1963 this had increased to 665.

Since 1900 the Spring Creek congregation has had the following elders in charge: J. H. Longenecker, 1893 to 1921; John C. Zug, 1921 to 1927; Frank S. Carper, 1927 to 1932; B. W. S. Ebersole, 1932 to 1936; J. I. Baugher, 1936 to 1937; B. F. Waltz, 1937 to 1938; B. W. S. Ebersole, 1938 to 1939; Nathan Martin, 1939 to 1941; and J. Herbert Miller, 1941 to the present.

Of the ministers who have served the Spring Creek congregation, Alfred B. Gingrich, H. B. Hollinger, Allen D. Bucher, and Jacob H. Gingrich are listed, with dates, under Annville. S. R. Zug and John C. Zug are listed under Chiques. John S. Baker and S. Z. Witmer are listed under Conewago. John Landis was elected to the ministry, May 15, 1899, advanced to the second degree, September 11, 1905, and ordained to the eldership, August 13, 1917. Daniel K.



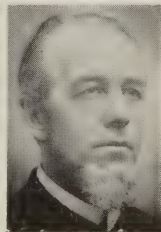
H. B. Hollinger



John S. Baker



S. Z. Witmer



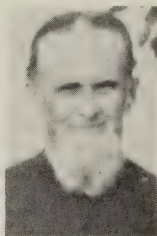
John Landis

Kreider was elected to the ministry in 1906, and moved to Harrisburg in 1913. Aaron Hoffer was elected to the ministry, May 19, 1910, and ordained to the eldership, March 9, 1915. Frank S. Carper was elected to the ministry, March 23, 1912, and ordained to the

eldership, May 31, 1926. Clayton B. Miller was elected to the ministry, March 11, 1912. Wheeler Walker was elected to the ministry



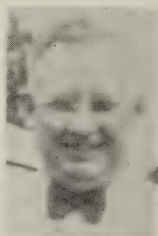
Daniel K. Kreider



Aaron Hoffer



Wheeler Walker



Harrison Gipe

in March, 1916, and ordained to the ministry in March, 1917. Harrison Gipe was elected to the ministry prior to 1921. B. W. S. Ebersole was ordained, September 6, 1924. Chester M. Ebersole was elected to the ministry, November 27, 1921, and ordained, March 4, 1935. Jacob Brandt was ordained in June, 1922. Harper Snavelly was elected to the ministry, August 19, 1923, ordained to the ministry, September 6, 1924, and to the eldership in August, 1930. Norman Baugher was elected to the ministry, May 12, 1937, and ordained to the ministry in April, 1938. Luke Ebersole was elected to the ministry, March 9, 1938. Mark Ebersole was elected to the ministry, September 17, 1940, and ordained to the ministry, October 1, 1941. J. Henry Long was elected to the ministry, July 16, 1941, and ordained to the ministry, June 10, 1942. Ivan Walker was elected to the ministry in June, 1946, and ordained to the ministry in June, 1947. Robert Young was elected to the ministry in 1946, ordained to the ministry in 1947, and to the eldership in 1950. Joseph Long was elected to the ministry, August 30, 1948, and ordained to the ministry, December 28, 1950. Samuel Wagner and Oscar Mathias also served in this congregation, the latter having been elected to the ministry in Virginia.

Benjamin Franklin Waltz, the first pastor of the Hershey (Spring Creek) congregation, was the tenth of the 11 children of Conrad B. and Mary Helfert Waltz. He was born on May 13, 1889 near Manheim, Pennsylvania. When Benjamin was two years old his father died, whereupon his mother moved her family to Lancaster, where he attended the city schools. At the age of 11 he became a member of the Lancaster church, which elected him to the ministry, January 14, 1914. His college education was obtained at Elizabethtown, Franklin and Marshall, and Juniata.



B. W. S. Ebersole

He served in pastorates in the Elk Lick congregation in Western Pennsylvania, and in the Eighth Street church in Altoona, until 1934



Chester M. Ebersole



Samuel Wagner



Oscar Mathias



B. F. Waltz

when he assumed the pastorate at Hershey. Here he served four years, leaving in 1938 to become the pastor of the mother church in Germantown, where he served for 20 years. He departed this life on November 20, 1958.

INDIAN CREEK (1785)



Indian Creek house, about 1850

In 1900 the Indian Creek congregation held services in three meetinghouses: Indian Creek, Klein's or Franconia, and Reiff's or Towamencin.

The present Indian Creek house, according to the 1915 History, was the fourth on the same site, and was built in 1906. It is the only meetinghouse in the congregation which is now used for regular, year-round services. It was remodeled in 1953, with the addition of a large annex providing Sunday school rooms, kitchen and modern lavatories.

Regular Sunday morning services were held in the historic Klein house once a month until the fourth decade of this century. Since then services are conducted only in the summer and on a limited basis. Services were discontinued in the Towamencin house in 1909, and the building was sold at public sale.

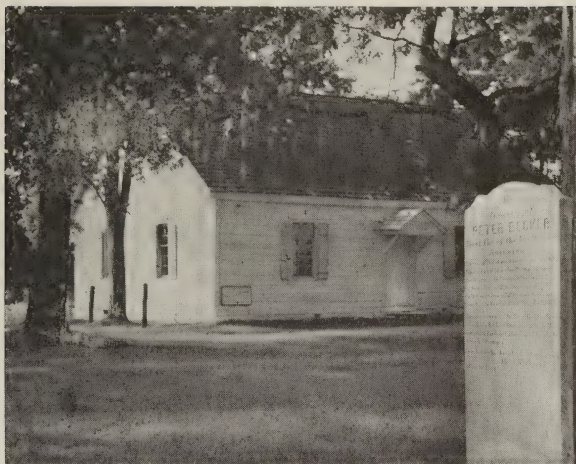
During the period between 1915 and 1950, the gradual transition from the use of the German language to the English in the



Fourth meetinghouse at Indian Creek, built 1900



Indian Creek house, remodeled, 1953



Klein meetinghouse, built 1843. Cemetery probably 100 years older.
Peter Becker and Abraham Cassel buried here

church services was largely consummated. The last revival meeting, conducted in German, was held in December, 1920. The first step in this transition was to reduce the German services to alternate Sunday morning services. During the fourth decade the German services were reduced to six each year, and in the fifth decade they were reduced to four a year. Still later they were reduced to two per year, and finally they were taken from the regular schedule in 1953. From the latter part of the fourth decade until the German services were discontinued, the preaching, in German, was done by Elmer M. Moyer, the last of the German preachers at Indian Creek. He preached his last sermon in German on August 7, 1960; his death occurred November 27, 1960.



Elmer M. Moyer

The regular singing of hymns in German was discontinued in the fifth decade, but the occasional singing of German hymns and choruses continues even now. The last regular German *Vorsinger* was Deacon Moses K. Gottshall. Since then German singing has been led by Henry P. Moyer, Jacob A. Price, Rein F. Gottshall, and Clarence Kulp, Jr.

From 1884 to 1885 Indian Creek used as the German hymnbook *Das Kleine Davidische Psalterspiel*; from 1885 to 1890 *Das Christliche Gesangbuch*, ('s Lengeshter Buch); and from 1890 to 1925 *The Brethren's German and English Hymnbook*, which was the last book containing German hymns, used at Indian Creek. It was used in the regular German language services until they were discontinued in 1953. It is still used for occasional German singing at the Klein meetinghouse during the summer. During the years when

German hymns were sung, a special collection of funeral hymns known as *Der Saenger am Grabe*, printed in Kutztown, Pennsylvania, was used on funeral occasions.

The English language hymnbooks used since 1915 were *The Brethren Hymnal*, 1901, *Spiritual Songs and Hymns*, *The Brethren Hymnal*, 1925, and, since 1962, *The Brethren Hymnal*, 1950.

Until early in the fourth decade, strict church discipline continued, and numerous members were disfellowshipped for such infractions as going to the movies, attending public baseball games, and picnics, including local Lutheran and Reformed union Sunday school picnics. In April, 1916, members were warned against such activities as attending the negro concerts in Alumni Hall, participating in quartet singing, wearing of fashionable ties, and parting the hair on the side by the brethren. Prohibited practices from the records of 1918 included wearing short-cut hair, pompadours, slouch hats, and four-in-hand ties for the brethren; the sisters were prohibited from wearing a covering without strings, puffed hair, hair parted on the side, ruffles and laces, combs on the top of the head, waists different from the skirts, and mothers were admonished not to place excessively large ribbons on the heads of their children. After 1935 church discipline gradually relaxed without official action. At the present time, except for moral infractions, and a few other matters, discipline has been largely confined to giving admonition at special council meetings and occasionally from the pulpit. However, the church still takes a firm stand on moral issues, including divorce and remarriage and members, who marry persons who have been divorced, are immediately disfellowshipped. The wearing of the prayer covering in the regular worship services is also enforced.

The traditional Brethren order of service was followed in Indian Creek until about 1950. The service began with the singing of several hymns, followed by the *Einqang* or opening. Then came the opening prayer, while everyone knelt, the reading of the rotation chapter by a deacon, the first sermon, and the second sermon, after which several ministers would bear testimony to the sermons just delivered. The services closed with the final prayer, again while everyone knelt, and with two brethren praying; the second brother always concluded with the Lord's Prayer. After this a closing hymn was sung, and the meeting was dismissed without a formal benediction. Benedictions were not approved of, and some ministers would say "Hiemit sevt ihr entlassen; ørehet haim mit Friede!" Later, it was the custom of Elder James Shisler to say: "You are dismissed; depart in peace."

As indicated above, from about 1950, the service rapidly became more formal. This came about for a number of reasons, such as the introduction of the church bulletin with its printed order of worship, the installation of an organ, the elimination of one of the two morning sermons as well as the regular scripture reading by the deacons.

Although the regular worship services have changed, the semi-annual love feasts are still conducted in the traditional manner, with

the use of the common cup in the communion, and the holy kiss just before partaking of the elements of the communion.

"Plain" dress is observed in varying degrees, although it is not enforced.

Until late in the nineteenth century the Indian Creek congregation was opposed to all activities beyond the regular Sunday services. Special church activities such as Sunday school and youth activities were considered steps toward worldliness.

The earliest records of Sunday school activity date from 1893, during the eldership of Henry A. Price. The first Sunday school was conducted in the German language, and later English and German were alternated from week to week. Indian Creek had two Sunday school superintendents, one for the German Sunday school and one for the English Sunday school. Even after the German school was discontinued, Indian Creek has continued to have two Sunday school superintendents. German quarterlies were purchased from the Mennonite publishing house in Elkhart, Indiana.

From 1893 to 1910 Sunday school began in March and continued through November. From 1910 Sunday school was conducted the entire year and was referred to as an evergreen Sunday school. In the early part of the century Sunday school was held alternately on Sunday morning and Sunday afternoon, according to the church schedule, which called for morning services one Sunday and evening services the next. Later the Sunday school was always held before the preaching service.

Until 1915 few adults attended Sunday school because this was considered to be primarily for children and young people. After 1915 adult attendance increased until the present time, when a very high percentage of adult church members attend Sunday school.

Prayer meetings were started shortly before 1900, and continued in the homes until 1950, after which they were held in the church.

Teachers meetings were held in the homes from about 1895 until 1930, when they were discontinued.

The Willing Workers Society was begun in 1906, and continued until 1925. In 1928 it reorganized as a sisters aid society. The Christian Workers Society was organized in 1921 and continued until 1962. The Young People's Society was started in 1937; it is now known as the CBYF. Both a men's and a women's work fellowship were organized about 1950.

The present membership of the Indian Creek church is 257.

Elders in charge since 1900 have been: Henry A. Price, 1889 to 1906; Jacob M. Price, 1906 to 1917; James B. Shisler, 1917 to 1929; Elmer M. Moyer, 1929 to 1936; Abram A. Price, 1936 to 1958; and Joseph G. Moyer from 1958 to the present.

The following ministers have served here since 1900: Henry A. Price; Jacob M. Price, elected to the ministry in 1891, advanced to the second degree in 1897, and ordained to the eldership in 1906; James B. Shisler, elected to the ministry in 1897, advanced to the

second degree in 1903, and ordained to the eldership in 1906; Elmer M. Moyer, elected to the ministry in 1907, advanced to the second degree in 1914, and ordained to the eldership in 1919; Reuben H. Brumbaugh, moved here from Huntingdon County in 1910, and ordained to the eldership in 1917; Abram A. Price, elected to the ministry in 1918, and ordained to the eldership in 1923; Joseph G. Moyer, elected to the ministry in 1942, ordained to the ministry in 1943, and to the eldership in 1948; Harold G. Jones, elected to the ministry in 1951, ordained to the ministry in 1952, and to the eldership in 1957; Albert P. Nyce, elected to the ministry in 1956, but later withdrew; John W. Moyer, elected to the ministry in 1958; Ralph Z. Moyer, elected to the ministry in 1958, and moved from the congregation in 1962.

Jacob M. Price was a fiery speaker, who was noted for bringing the subject of baptism into almost every sermon. His favorite statement was "'Sis yusht ae dawf" (There is but one baptism).

James B. Shisler was a very popular preacher and official during the third decade.

Abram A. Price, nephew of Jacob M. Price, seems destined to be the last of the Prices in the ministry at Indian Creek. Since 1719 there has never been a time when Indian Creek has not had a minister with the Price name. This has indeed been a family of ministers, referred to by Abraham H. Cassel as "the priestly race."

Elmer M. Moyer was the last of the preachers in the German language at Indian Creek. He was very popular with the surrounding Mennonite churches, and was frequently called upon to deliver German sermons in these churches.

Reuben H. Brumbaugh was in the ministry at Indian Creek from 1910 to 1963, when he died at the age of 99 years. He preached his last sermon on his 96th birthday, operated his own automobile until just before his death, and was active on his farm until the last year of his life.

JENNERSVILLE (1929)

The Jennersville church was originally a part of the Mechanic Grove congregation, occupying territory between Mechanic Grove in southern Lancaster County and the historic Coventry church in northern Chester County. Jennersville is located on United States highway 1, about ten miles east of Oxford. For several years the Brethren held services at Hickory Hill, Mt. Vernon, and Jennersville. Most of the preaching was done by Rufus P. Bucher and John Wickham, the latter having moved to Chester County from Christiansburg, Virginia in 1921. Since several families had moved into this territory, the majority of them from the south, a meeting was held April 6, 1929, to organize Jennersville into a separate congregation. This meeting was attended by Elders I. W. Taylor, David Kilhef-



James B. Shisler



Reuben Brumbaugh

ner and Rufus Bucher of the District Mission Board, and U. C. Fasnacht of the Mechanic Grove congregation. Rufus Bucher acted as moderator and I. W. Taylor as clerk. The 25 charter members were Hettie Fessler, Sidney Long, Morrison Mackey, Helen Mackey, Paul Semple, Erma Semple, Mary Snyder, Alfred Stump, Annie Stump, John Watson, John Wickham, Annie Wickham, Major Willis, Margie Willis, Effie Willis, Geneva Willis, Troy Willis, Trula Mae Willis, Minnie Willis, George Willis, Bessie Willis, Alec Rider, Noah Wimmer, Sister Wimmer and John Willis.

Rufus P. Bucher held the first revival from August 18 to September 1, 1929, as a result of which the following 16 converts were added to the church roll: Frank Gruver, Nina Gruver, Opal Gruver, George Snyder, Paul Snyder, Josephine Snyder, David Semple, Foster Semple, Susie Lewis, Ethel Lewis, Clara Wimmer, Norman Wimmer, Hettie Wimmer, Ruth Gruver, Ralph Semple, and Ruth Lewis.

The congregation's first meetinghouse was a community church, but later acquired by the Presbyterians, from whom the Brethren purchased it for \$2,500.

In the first year an evergreen Sunday school was established.

At the second council meeting, September 14, 1929, it was decided that the Octoraro Creek, which is also the dividing line between Lancaster and Chester counties, should be the boundary line between the Jennersville and Mechanic Grove congregations. The first love feast was held November 9, 1930. In the summer of 1939 a parsonage was built at a cost of \$3,373.59.

The first Brethren in this community were the John Poff family, who had moved from Virginia. They were followed by the Major Willis family, who came from the Melvin Hill congregation in North Carolina in 1923. When Major Willis was asked what brought him to the Jennersville community he replied that the Lord had sent him. He elaborated on this by explaining that he had felt an urge to move, but there was also strong pressure for him to stay. He was even told that he would be pitching his tent toward Sodom if he moved. Then he repaired to his woodland to pray about it. He told the Lord that on a certain day he would have sale for his personal property, and if his property would not sell, he would know that it was not the Lord's will that he should move. On the day of the sale he was sold out by 11:00 A.M., and so the Lord's will was clear. During the first years in Pennsylvania he knew no Brethren, and consequently worshiped with the Presbyterians at Faggs Manor. On one occasion, in the town of Atglen, he saw a lady wearing a plain bonnet and inquired whether she was a member of the Church of the Brethren. She was a member of the Mennonite church, but he was directed to Mechanic Grove, a distance of about 18 miles. He attended services at Mechanic Grove, made the acquaintance of Rufus P. Bucher, and that started Jennersville.

For many years the membership at Jennersville consisted of Brethren from four states south of the Mason and Dixon line, from Indiana, and other state districts of Pennsylvania. This heterogen-



Jennersville parsonage

then pastor Ivan Walker, and Rufus P. Bucher.

Since 1950 there have been organized men's and women's fellowships.

The membership has grown from 25 in 1929 to 211 in 1963.

Elders in charge, or moderators have been: Rufus Bucher, 1929 to 1936; John D. Ebersole, 1936 to 1941; Rufus Bucher, 1941 to 1956; Howard Bernhard, 1956 to 1959; Nevin Zuck, 1959 to 1962; Howard Bernhard, 1962 to 1963; Hiram Gingrich, 1963 —.

Jennersville has been served by the following pastors: John D. Ebersole, 1935 to 1942; Samuel W. Longenecker, 1942 to 1945; Stanley Earhart, 1945 to 1948; and Ivan B. Walker, 1948 to the present.

John Wickham, George Hallet, and John Jackson have served in the ministry here.

LAKE RIDGE (1915)

The Mission Board of the Eastern District of Pennsylvania early in the first decade of the twentieth century began to look around in the region north of Pennsylvania for new areas of work in home missions. A committee was appointed, consisting of S. H. Hertzler, John Herr and I. N. H. Beahm, to make a tour through New York and the New England states in order to appraise the prospects of locating in those areas.

After some investigation the Board, in 1909, secured the services of E. F. Nedrow who was then a student at Elizabethtown College to look into this field and assist in the choice of a location. After some efforts at sizing up the situation in Maine, it was decided that it would be better to locate nearer to the main arm of the church, and consequently a mission was opened in New York state at Lake Ridge, Tompkins County. This location is on the east side of Lake Cayuga, about 15 miles north of Ithaca.

Brother Nedrow with his family began working in this area in April, 1912. Later that year an unused Baptist church was secured as a center for the new venture. This church building had been abandoned. It was purchased from the New York State Baptist Association of Rochester, New York, for \$50. With the aid of the Mission Board in the amount of \$150 and help from people of the community the old church was renovated and made presentable and comfortable, much to the satisfaction of all concerned. The house

was rededicated on February 3, 1913, with Elder Jesse Ziegler of Royersford, Pennsylvania, delivering the address.

In that same year a farm consisting of 306 acres was purchased and occupied by Elder E. F. Nedrow and his family. Later that year Elder R. A. Nedrow, with his family, moved into the community from Frederick, Maryland. In that same year, 1913, C. J. Weibly, with his family, moved from Virginia into the community. They were farmers and bought a farm nearby. They were very helpful in both the work of the Sunday school and the church. Within a year or two, other families were attracted to this missionary venture and the community, and moved in. Two brothers of Charles Weibly and their families moved in. The H. D. Campbells and the Elmer Arnolds also came to the community. So it was that the early church group in this community was composed mostly of members who had moved in from other areas. This was how the work began.

These folks showed considerable enterprise and interest in expanding the work of the Brethren and they proceeded with their organization and activities to build up a working congregation. The work was begun and continued under the direction of the District Mission Board. In June of 1915, however, the group was organized as a congregation. J. H. Longenecker of Palmyra and Jesse Ziegler of Royersford, who represented the Mission Board, had charge of the organization meeting. At this organization date there were 25 members within the mission, whose names are as follows: R. A. Nedrow and wife, Susie B., E. F. Nedrow and wife, Hattie M., Israel Weibly and wife, Charles Weibly and wife, Martha, Elmer Arnold and wife, Edith, Henry Campbell and wife, Zelphia, Jesse Funderburg and wife, Alice, J. L. Stone and wife, Ida, D. T. Arnold, William Arnold, Lydia Funderburg, Clara Funderburg, Samuel Weibly, Viola Weibly, Ruth Weibly, Fred Cheeney, and Gordon Gosbee, the latter being the first person baptized in the mission.

The Mission Board had charge of the work of the mission, but E. F. Nedrow was given the immediate oversight of the congregation, which entered upon the general activities of the church with a great deal of vigor, and the beginnings of various types of activities will be noted in this record. The first council meeting was held September 11, 1915, with E. F. Nedrow as moderator. Delegates were chosen to represent the church at the District Meeting of Eastern Pennsylvania. R. A. Nedrow was chosen as delegate with E. F. Nedrow as alternate. A committee was appointed at this meeting that was made responsible for the teaching of temperance. There was an active Christian Temperance Union in the Lake Ridge community and this committee worked with the officials of that organization in the temperance program.

A series of meetings was conducted at the mission in the fall of 1914 by Levi K. Ziegler who was serving at the time as District evangelist. At the close of this meeting, on October 11, 1914, the first love feast was held. Evangelistic services of this sort were held for a number of years in the fall, just prior to the fall love feast. Some of the evangelists who served in those early years were: Mitchell Stover, 1916; R. W. Schlosser, 1917; Levi K. Ziegler, 1918; W. N. Zobler, 1919; H. H. Nye, 1920; D. W. Bittinger, 1925; and S. G. Meyer, 1926.

Other similar efforts were made in the years following, frequently by the pastor of the church.

An aid society was formed in 1919 and has continued actively in the years following. The records of the church show a considerable contribution in the way of garments made and other forms of service given by this group.

The interest in evangelism took another form rather early in the history of this congregation by way of efforts to set up worship centers and other congregations in the general neighborhood. For a number of years services were conducted at Ludlowville, but eventually this work was consolidated with that at Lake Ridge. A more extended effort was made to establish a congregation at Freeville. This work was begun soon after the congregation was organized. A hall was bought in 1919 by the District Mission Board. Meetings had begun in 1917 and a congregation was organized in 1921 with 33 charter members. There was also a Sunday school which had about 50 members in 1920. This was called the Freeville congregation of the Church of the Brethren. Eventually, because of the wide geographical dispersion of members and the loss of members who moved out of the community, work was discontinued. By 1925 the work had been transferred to members' homes and later to a Methodist church in the nearby community of McLean. The members were absorbed by the main congregation at Lake Ridge after 1926.

Additional efforts were made at Peterboro in Madison County, but eventually the main activity of the Lake Ridge congregation was consolidated with the principal group.

A Sunday school was organized at the beginning of the work in 1913 and has continued ever since with growing interest and success. In those first years average attendance was about 38. A cradle roll and a home department were established. In the development of the Sunday school program over the years, it became necessary to furnish transportation for some of the children. This was done by means of a bus, or station wagons which were provided by the congregation.

In the early years of the congregation an interest was developed in camping. A church camp in the nearby community was first used. Later on the congregation had some interest in Camp Gregory, which was conducted on the shores of Lake Cayuga, near Aurora. With the later development of camping in the District at Elizabethtown College, and later at Camp Swatara, this congregational project was transferred to the central locations. Over the years the congregation has made a practice of underwriting the expenses of campers.

A Christian workers organization was started and continued until it was reorganized as a young people's department, which has continued to the present time.

Men's work captured and maintained the active interest of the congregation. In large part it has taken the form of agricultural projects, and sizable plots of ground at both the northern and southern ends of the congregation were devoted to the raising of crops, such as peas or corn, which yielded money that was devoted to missionary or relief projects.

During the third decade of this century there was some interest in finding a different location for the church, and for constructing a new building. This matter was discussed and a definite building program was started in December, 1930, with a local donation of \$9.00. Through the help of the District Mission Board and contributions from individuals and other congregations, a comfortable church building was erected at King Ferry which has since been the center of activity for the congregation.

The congregation was incorporated in April, 1952. This came about at this late date because the officials were confronted with the problem of disposing of the old property at Lake Ridge, and incorporation was necessary in order that the property could legally be transferred. The old property was torn down and all usable timber went into the construction of the new building, which is 68 feet long by 34 feet wide, and is of frame and brick veneer construction.

Other activities which became matters of great interest in the

congregation were the vacation Bible school and in the earlier years, especially, Bible institutes, at which time instructors were usually members of the faculty at Elizabethtown College. The congregation also became a part of what was called the Larger Parish, which included churches in this part of the Lake Cayuga region.

The ministry at the beginning was a self-supported one, and was composed of the local



H. D. Jones



J. H. Cassidy

ministers who were E. F. Nedrow, R. A. Nedrow, and Israel Weibly. H. D. Jones later moved into the congregation and became active as a minister and elder. He was the first regularly elected part-time pastor. Others who served were E. F. Nedrow, R. A. Nedrow and J. H. Cassidy, who served for several years in the fourth decade. The first full-time pastor was Norman J. Baugher, who began his pastorate in 1944. He was followed by Robert F. Eshleman in 1946; E. F. Nedrow, 1948; Guy R. Buch, 1949; LeRoy Dick, 1956; Ronald Hershberger, 1959; Levi Ziegler, 1961; and Gerald E. Walizer, 1962 to the present.

The general direction of the congregation at the beginning was by the District Mission Board, but within a few years the usual organization was effected and the following persons served as elders in charge or moderators: E. F. Nedrow, the first elder in charge; I. W. Taylor 1919; John Herr, 1921; H. D. Jones, 1923; E. F. Nedrow, 1925; R. A. Nedrow, 1927; E. F. Nedrow, 1929; H. D. Jones, 1930; J. H. Cassidy, 1937; R. P. Bucher, 1940; N. J. Baugher, 1945; C. W. Zimmerman, 1946; H. D. Jones 1947; Guy R. Buch, 1955; and Abram N. Eshleman, 1957 to the present.

The membership of the church has grown over the years and by 1940 had reached about 200. There has been some decline in membership since and current membership is about 130.

LANCASTER (1891)

The meetinghouse with which the Lancaster congregation started the twentieth century was the third since its organization in 1891. It was located on Charlotte Street, was constructed of brick, measured 50 feet in width and 80 feet in length, and cost \$6,155 not including a heating system. The building contained two floors and a basement, and was dedicated, November 28, 1897.



Lancaster church, dedicated, 1897

On July 23, 1892, a committee from the church extended a call to T. F. Imler and wife, Sadie, of Waynesboro, Pennsylvania, inviting the former to become part-time pastor in accordance with the following offer: "That the church furnish him with a house, rent free, the rent to be paid by the church not to exceed \$10.00 per month, and if anything else be done for him, to be in the form of donations and that just as the members might feel to do from time to time. It is also hereby understood that permission be given him to occasionally hold series of meetings in other congregations, when called to do so, provided that he make provision for our services." This offer was accepted. In 1900 the congregation felt the need of a full time pastor and invited T. F. Imler to serve in that capacity according to the following agreement: "We pay Elder T. F. Imler and wife's living expenses, to include fuel for heating and lighting the parsonage, not including clothing, they to keep an itemized account of their expenses, to be presented to the church at the end of every three months." This offer was also accepted and T. F. Imler became full-time pastor on January 1, 1901.

In 1902 T. F. Imler became business manager of the Brethren Publishing House, Elgin, Illinois, and J. W. Myer was invited to live in the parsonage and serve as part-time pastor. He served until January 21, 1908, when he asked to be relieved of his pastoral duties, and was succeeded by H. B. Yoder on a full-time basis, with the following agreement: "The church to pay Brother Yoder \$8.00 per week, he to have free use of parsonage and the adjoining ground, telephone and, with the consent of the church, to have the privilege of engaging in evangelistic meetings." On November 11, 1920 H. B. Yoder submitted his resignation as pastor to go into the retail clothing business with Jacob Missimer. Since the church could not obtain a replacement, he agreed to serve on a part-time basis, on the same terms as had obtained before his resignation, except that the weekly salary would be discontinued after April 21, 1921. This arrangement continued until 1925.

The congregation called W. D. Fisher, of Baltic, Ohio, in June 1925; he served until June 15, 1932. M. J. Weaver served as pastor from September 1, 1932 to September, 1941.

During the early years of the congregation, contributions for the support of the church and its program were made to the deacons and ministers. In 1908 the use of envelopes was begun. The envelopes were deposited in boxes on the first floor; in 1915 the boxes were removed, and plate offerings were received at each Sunday service.

In 1916 gas lights replaced the kerosene lights, and four years later electric lights were installed.

In 1917 the congregation began giving at the rate of \$1.00 per member to the work at the mission in Shamokin. Mary Schaeffer went to the China mission field and served there until 1950. In 1934 the Lancaster congregation began giving her budget support. After her return from China, this support was transferred to Mrs. Andrew Holderreed who went to the India mission field. On October 1, 1917 the church council increased the pastor's support from \$8.00 to \$12.00 per week, and the Sunday school began using the graded lessons at this time.



W. D. Fisher

On October 8, 1919, the pastor's salary was increased to \$15.00 per week and coal was furnished for heating the parsonage. In 1920 the church began to send the *Gospel Messenger* into each home where it was not then being received. The first vacation Bible school was conducted in July, 1921. An interdenominational study of the Bible schools in Lancaster indicated that the Church of the Brethren school was one of the best in organization, and the largest in attendance. In 1922 the first wedding ceremony was performed in the church.

The first baptisms took place in a stream on the farm of Benjamin Evans, near Fruitville, later in the Conestoga creek at Abbeyville, opposite what is now known as Maple Grove, then in Ebersole's meadow along the New Holland pike, and still later on Hostetter's farm northeast of East Petersburg. In 1922 a baptismal pool was built on the lawn at the rear of the church, where these services were then conducted. It might be added here that this pool was sometimes used by adjoining congregations.

In 1926 the Labor Day District Sunday School and Missionary Meeting was held here. In 1929 the rear stairway was widened from about two feet to five feet. In October, 1931 the congregation observed the fortieth anniversary of its organization; H. K. Ober preached the anniversary sermon. In this same year the use of the individual communion service was begun, and the Brethren young people's department replaced the Christian workers.

In 1935 the first floor of the church was converted into 12 classrooms, with movable partitions; this was the first major change made in the building since its erection, 38 years earlier. A dedicatory service was held on May 30, 1935, with D. W. Kurtz as the speaker. On Easter Sunday, 1936, a piano was first used for worship services. In 1942 the first major change on the second floor was made when a choir loft was built, and an electric organ was installed. These were dedicated on March 7, 1943, by Alvin F.

Brightbill. In 1944 robes were procured for the junior and senior choir members and organists.

In 1939 the congregation began the support of Nelda Weaver, baby daughter of E. Paul and Zalma Weaver, then missionaries to Africa, and granddaughter of the M. J. Weavers, who were serving the Lancaster church in the pastorate at the time.

The women's fellowship was host to the District women's fellowship in 1946. The men's fellowship was host to the District fellowship in 1941, 1947, 1952, 1954, and 1961. The Lancaster church cooperated with the East Petersburg congregation, with money and labor, in building a cabin at Camp Swatara, and assisted financially in the development and program at the camp.

In 1947 the fiftieth anniversary of the church building on Charlotte Street was observed; Floyd E. Mallott preached the anniversary sermon.

In 1954 a new parsonage was built at the corner of Sunset Avenue and Elizabeth Drive, at a cost of \$24,778. In 1956, through Church World Service, the congregation sponsored nine displaced persons from Linz, Austria. Two of the families have united with the church. In 1957 the commission form of church organization was adopted. In 1958 the congregation cooperated with the Brotherhood-wide Anniversary Call and doubled its giving to the Brotherhood fund.

The Lancaster church has cooperated with other denominations of the city in interracial meetings, universal week of prayer, and religious census.

Since 1962 the congregation has been observing communion during the morning worship service on the second Sunday of January and July, in addition to the love feast and communion services held in spring and fall.

Recently the name of council meeting was changed to congregational meeting. In 1962 the executive committee and the congregational meeting placed the names of 59 members on the inactive list. On September 30, 1963 the membership was 626.

The delegation representing the Russian Orthodox church which visited the Church of the Brethren in 1963, worshiped in the Lancaster church on Sunday morning, August 25, 1963, and was entertained afterward at an informal dinner in the fellowship hall.

The gradual growth in the Sunday school and in church attendance, and the increased need of parking space close to the church led to the consideration of a different location for a church building. A committee was appointed to search for several possible locations, as a result of which, a building site of three acres on Fordney Road was purchased in 1949. In 1954 an every-member canvass was conducted under the supervision of the Wells organization. The result of the canvass was \$83,000 in cash and pledges. In 1956 the church decided to sell the three acre plot on Fordney Road and buy a five acre tract at Rutledge and Sunset Avenues for a church building site.

After considerable planning by the building committee, and the sale of a \$400,000 bond issue at five per cent to finance the project, ground was broken on the new building site on June 15, 1958, for



Lancaster church, dedicated, 1959

the construction of the new church by the Binkle Construction Corporation of Lancaster. The new building, complete with water and sewer facilities, outside lighting, macadamized parking lot, landscaping, furnishings and equipment for the sanctuary, chapel, parlor, Sunday school, kitchen, and other areas, pipe organ, architect's fees, and bond expense, cost \$540, 434. The first service was held in the new church on November 22,

1959, and the dedication took place on November 29, 1959. Dedication week speakers included Paul M. Robinson and R. W. Schlosser.

The Lancaster church has had the following elders in charge since 1900: T. F. Imler, from 1899 to 1902; I. W. Taylor, from 1902 to 1913; H. B. Yoder, from 1913 to 1925; Rufus P. Bucher, from 1925 to 1935; M. J. Weaver, from 1935 to 1941; J. M. Moore, from September 1, 1941 to June 20, 1944; F. A. Myers, from 1944 to 1946; Norman K. Musser from April 25, 1946 to 1955. Moderators have been Paul Z. Rummel, 1955 to 1961, and A. G. Breidenstine, from 1961 to the present.

Following is a list of pastors: T. F. Imler, September 1, 1892 to 1902; J. W. Myer, 1902 to 1908; H. B. Yoder, 1908 to 1925; W. D. Fisher, 1925 to 1932; M. J. Weaver, September 1, 1932 to September, 1941; F. A. Myers, January 1, 1942 to February 1, 1946; Wayne H. Dick, April 1, 1947 to September 1, 1951; Robert Nelson, Jr., October 11, 1951 to September 1, 1954; John D. Long, from January 1, 1955 to the present.

These ministers served in the congregation since 1900: John W. Myer, elected to the ministry, October 7, 1896, and advanced to the second degree, May 15, 1901; John A. Hollinger, elected to the ministry, May 15, 1901; David W. Weaver, elected to the ministry, January 14, 1903, and advanced to the second degree, April 12, 1905; Harry B. Yoder, elected to the ministry, August 15, 1906, advanced to the second degree, January 11, 1907, and ordained to the eldership, August 10, 1910; George W. Beelman, elected to the ministry, January 11, 1907; Benjamin F. Waltz, elected to the ministry, January 14, 1914; John D. Ebersole, elected to the ministry, April 16, 1919, and ordained to the eldership, June 21, 1931; Edward Lander, elected to the ministry, June 21, 1931; Henry G. Bucher, elected to the ministry, December 20, 1932; Carl Myers, elected to the ministry, June 22, 1943; William Glasmire, ordained to the eldership, January 15, 1948; and Raymond R. Boose, elected to the ministry, July 22, 1948.



F. A. Myers

LEBANON (1933)

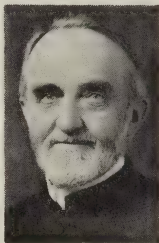
The Lebanon church was organized on October 25, 1933, with a membership of 239. Elders H. K. Ober and S. H. Hertzler were present to assist in the organization. Nathan Martin was elected as

the first elder in charge. He served in this capacity until 1941.

The congregation, formerly a part of Midway, occupied a building on South Ninth Street. On January 18, 1938, the church voted to purchase a plot of ground at Fourth and Locust Streets. On Febru-



Lebanon house, 1933



J. G. Francis

ary 22, 1938 they decided to build a new church building and the trustees were authorized to sell the South Ninth Street property. The church at Fourth and Locust Streets was dedicated March 31, 1940. George L. Detweiler was the dedication speaker. The cost of the building was \$42,000 in cash, and donated labor and materials

were estimated at \$15,000. In 1952 a church planning committee was elected to study the needs of expanding the church plant to care more efficiently for the increasing membership. On April 26, 1959, ground was broken for the new educational building and on September 20, 1959 the cornerstone to the new addition was laid. The educational building and renovated sanctuary were dedicated on September 25, 1960, with S. Loren



Lebanon church, dedicated, 1940

Bowman as the speaker.

The first Brethren Sunday school in the city of Lebanon was organized April 2, 1899 in the home of Michael Zug, at 138 Cumberland Street. The attendance was 20 and the offering 27 cents. The present Sunday school is fully departmentalized from the cradle roll to the adult departments.

The elders in charge were Nathan Martin, from 1933 to 1941, and Carl W. Zeigler, from 1941 to 1959. Moderators were Lester W. Royer, from 1959 to 1960, and William L. Gould, from 1960 to 1963.

The following have served in the ministry since the organization in 1933: Nathan Martin, 1933 to 1942; Jay G. Francis, 1933 to 1958; William Forry, 1933 to 1944; Lester W. Royer, elected to the

ministry, December 12, 1933, ordained to the ministry, December 4, 1934, and ordained to the eldership, January 4, 1944; S. G. Fahnestock, 1933 to 1934; Nevin H. Zuck, student pastor, 1935 to 1937; Henry G. Bucher, 1935 to 1941; Carl W. Zeigler, 1936 to 1959; Franklin Painter, 1941 to 1943; J. F. Graybill, 1942 to 1946; Iram J. Lentz, since 1947; Kenneth L. Miller, 1954 to 1960; Lanta Sholley, 1958 to 1959; William L. Gould, 1959 to 1963; John Breidenstine, elected to the ministry in 1960; and Herbert A. Smith, elected to the ministry in 1962. Carl W. Zeigler was ordained to the eldership in the Lebanon church on July 9, 1940.

Nevin H. Zuck served as student pastor from 1935 to 1937; Carl W. Zeigler served as pastor from 1940 to 1959; and William L. Gould was pastor from 1959 to 1963.

The membership of the church has grown healthily from 239 in 1933 to 625 in 1963.

The congregation owns a church camp, Spring Haven, located near Schaefferstown. This site was donated to the congregation by Brother and Sister F. L. Reinhold, Sr. Under the leadership of Pastor Carl W. Zeigler a day camp was held here for two summers. It also serves as a worship area for church vespers, youth meetings, and auxiliary church groups.

The first church parsonage occupied by Carl W. Zeigler was located at 195 Walnut Street. In 1957 the Haak property at 310 South Fourth Street was purchased.

The men of the church have been active in numerous church projects. Much free labor was given by them during the two church building programs, especially the first one. They developed Spring Haven and contributed to the building of a fireplace at Camp Swatara. Caleb Ziegler and James Martin served on the District Men's Work Council.

The women of the church have served well in numerous areas of service, and fellowship. A women's missionary society was active, holding monthly meetings. Mrs. Carl W. Zeigler served on the District Women's Work Council as Director of Peace.

The youth of the church contributed Robert Heisey and Carl W. Zeigler, Jr. to the District Youth Cabinet and the latter also to the Regional Youth Cabinet.

The Junior High Fellowship under the leadership of John and Betty Devine has been a virile organization within the life of the church.

The Lebanon church served as a receiving center for materials for Church World Service. Serving in the Alternative Service program of the church have been John S. Breidenstine, and Carl W. Zeigler, Jr.

Mrs. Luke Hibshman was a member of the District Children's Workers Cabinet and was a most efficient librarian in the Sunday school.

Tenth, twentieth, and thirtieth anniversary speakers have been Charles C. Ellis, George L. Detweiler, and Carl W. Zeigler.

Jay Gottwals Francis was an educator, historian, teacher, and preacher. He was born January 13, 1870 at Oaks, Pennsylvania. He was licensed to the ministry in the Green Tree congregation

(North Atlantic District) in the spring of 1895. He was advanced to the second degree of the ministry in 1899.

He received an A. B. degree from Ursinus College in 1891. He spent one year at Union Theological Seminary in New York City, and 15 months at Mt. Morris Bible School. In 1897 Ursinus School of Theology awarded him the B. D. degree; he also received a prize for excellence in New Testament Greek. He was among the very first ministers of the Church of the Brethren to have a seminary education beyond college.

In many ways Brother Francis was far ahead of the church of his day in his thinking. He believed in and devoutly defended the ordinances and practices of the Church of the Brethren. He was offered pastorates in other denominations, and each time he refused because of his loyalty to the Church of the Brethren.

He was an eager student of history and always tried to discover leaders in the Church of the Brethren who played prominent roles in colonial and later United States history. He was an authority on the history of the old Union Canal. He maintained that Lehman, Mifflin, and Guilford were Brethren who figured in this history.

The District Meeting of 1911 appointed a Historical Committee to serve in the capacity of writing a District history. J. G. Francis was on this committee.

Together with Ammon Brubaker, and Nathan P. Gible, Brother Francis served on a committee to purchase the building which became the Church of the Brethren on South Ninth Street in Lebanon.

He also was an active member of and contributor to the Lebanon County Historical Society, which was organized in 1916.

He was married on January 11, 1900 to Mary F. Zug. There were eight children born to this family.

He was editor and publisher of the Royer family history.

For a number of years Brother Francis was not closely affiliated with the church and held services in his home at 138 Cumberland Street but in later years he became active in the Fourth and Locust Streets Church of the Brethren.

He died on August 27, 1958 at the age of 88 years and is buried in the Midway Cemetery.

Elder Nathan Martin was born near Goodville, Lancaster County, Pennsylvania, on July 15, 1881, the son of Aaron W. and Lydia (Martzall) Martin. On July 14, 1901, he was baptized in the Elizabethtown congregation, and he was called to the ministry by the same congregation on August 9, 1906.

He attended Elizabethtown College for several terms in 1905 and 1906, and on May 27, 1907 he and Elizabeth McDannel of the West Green Tree congregation were married. In 1911 they moved into the West Green Tree congregation, and on March 7, 1911, he was advanced to the second degree of the ministry by that congregation. In April, 1919, he moved with his family to Lebanon, Pennsylvania, and became a member of the then Midway congregation. He was ordained to the eldership by the Midway congregation in 1921.

Elder Martin was called to be elder in charge of the Midway congregation in 1921, and he served in that capacity until the di-



Nathan Martin

vision of the congregation in 1933; following the division he continued as elder in charge of the newly-organized Lebanon congregation until 1941.

He served the Eastern District of Pennsylvania as its Sunday school secretary from 1912 to 1920. From 1933 to 1941 he was a member of the District Ministerial Board and served as its secretary. He represented the district on Standing Committee at several Annual Conferences.

At various times he served as non-resident elder in charge of the congregations at Lititz, Schuylkill (Pine Grove), and Spring Creek (Hershey).

During his ministry he conducted over sixty evangelistic meetings, mostly in Eastern and Southern Pennsylvania, and most of them two weeks in length. He was known for his studious, Bible-centered sermons and his thoughtful, lucid delivery. He preached his last sermon in the Spring Creek church on August 3, 1941, almost 35 years to the day after his election to the ministry.

Elder Martin took great satisfaction in helping to pave the way for the future church. This was demonstrated by his work in the Sunday school in his earlier years; in his closing years he watched with eager anticipation the growth of at least three young ministers with whom he worked—Nevin H. Zuck, student pastor at Lebanon; Norman J. Baugher, student pastor at Spring Creek; and Carl W. Zeigler, part-time pastor who succeeded him as elder in charge of the Lebanon congregation in 1941.

Elder Martin died at his home in Lebanon on April 10, 1942. Funeral services, which were attended by 56 ministers and several hundred others, were held in the Lebanon Church of the Brethren. Burial was in the Spring Creek cemetery.

LITITZ (1914)

Lititz was founded by the Moravians under Count Zinzendorf near the middle of the eighteenth century. During the first 100 years it remained exclusively Moravian. Under a "lease system" only Moravians could own land. In 1855 this arrangement was abolished and non-Moravian people began to filter into the community. Brethren appeared to have been among these early "outsiders."

By 1887 the number of Brethren in Lititz was large enough to cause the West Conestoga congregation, to which these Lititz Brethren largely belonged, to erect a church house. In that year they built a small frame house of worship, 40 feet by 50 feet, with adjacent horse sheds on Willow Street at the eastern end of the town.

In 1888 John B. Gibbel secured permission to hold prayer meetings on Sunday evenings. At about the same time, in spite of objections, a Sunday school was organized through the efforts of deacon Jacob S. Minnich. Other leaders of this early period were E. B.



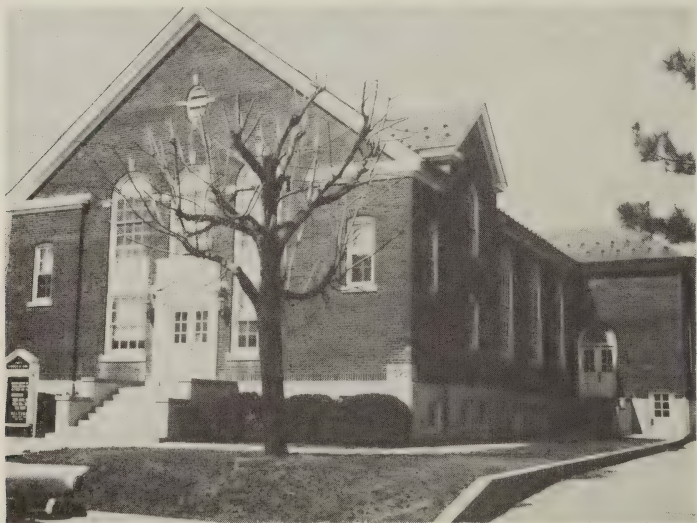
Lititz house of West Conestoga congregation, 1887

Brubaker, John R. Gibbel, Henry R. Gibbel and J. W. G. Hershey.

In 1907 the Lititz members presented a petition to the West Conestoga congregation requesting permission to organize a separate congregation in Lititz. This was refused but, when the request was repeated in 1913, it was granted.

During the Christmas holidays of 1913, Elder J. G. Royer, president of Mt. Morris College, held revival services in the Lititz house and remained to assist in the organization of the new congregation. At a meeting held January 1, 1914, fifty-two Lititz members met and voted unanimously to form a new separate congregation. A further meeting was held January 10, 1914 and the new congregation of 119 members was organized with I. W. Taylor as the first elder in charge. Of these 119 members who formed the new congregation, 23 had been members of the White Oak congregation and the remaining 96 were members of West Conestoga.

On September 16, 1914 the new congregation met to elect a



Center Street house, 1926

minister. This election resulted in a tie vote, and so both Henry R. Gibbel and Harvey M. Eberly were elected.

As one reads the minute book of this period, one is impressed by the frequency with which persons were added to the church roll either by transfer of letter or baptism. A number of moving, successful revivals were conducted under such evangelists as I. J. Rosenberger, C. D. Bonsack, W. S. Long, Ralph W. Schlosser and Rufus Bucher. As a result, the congregation more than doubled its membership in the first 12 years.

Most of the preaching was in English, but the congregation sang German hymns regularly. The hymns were lined and led by deacon

Henry Nies. The women sat on one side of the church and the men on the other. The posture in prayer was kneeling with the Lord's Prayer ending every prayer. Invocations and benedictions were not used. The life of the church was nurtured through an active Sunday school, a well attended prayer meeting, interesting mission study classes and organized visiting of the sick and shut-ins.

As the congregation grew, the church house on Willow Street proved totally inadequate. It had no facilities for Sunday school, and was too small to accommodate a love feast service for the entire membership. In 1926, after careful planning, a new brick church was erected on Center Street at a cost of \$61,887.79. It had what appeared to be ample parking facilities, adjacent space for a parsonage, and Sunday school facilities that would be adequate for a long time to come.

Up to 1930 the Lititz church had a free ministry, with the ministers sharing the preaching responsibility and accepting their turn on a schedule which they worked out. Then in 1927 Henry R. Gibbel died, followed in 1929 by the elder of the congregation, J. W. G. Hershey. With the passing of these ministers, the church turned first to part-time pastoral service and in 1935 to full-time.

The congregation has been fortunate in securing the services of able, dedicated ministers and in maintaining warm, friendly relationships with all of its pastors. The effectiveness of these men and their wives is reflected in these figures of membership growth:

1914—119	1940—371	1955—521
1926—244	1945—418	1960—589
1935—306	1950—462	1963—621

The growth was steady and uninterrupted.

In this period, German congregational singing disappeared, the use of musical instruments and choirs was introduced, and the worship service became more formal. In the last decade important steps were taken to organize the church for more effective work. It instituted a commission type of church organization with a board of administration as the executive arm of the church. It adopted the unified budget, it opened participation at communion to all Christians, and voted to accept letters of transfer from other communions without requiring re-baptism. Through an every-member stewardship solicitation, under professional guidance, it has lifted its budget in 1963 to \$72,000, and has met its District, College and Brotherhood obligations.

As the church continued to grow, the facilities on Center Street began to appear inadequate. Unsuccessful efforts were made to acquire adjacent properties, and the space needed for sufficient off-street parking as required under the zoning ordinance. The congregation finally decided to move to the outskirts of the town. A tract of over eight acres of land was purchased from the Moravians, just south of Warwick Union High School on Orange Street. In 1961 construction was begun on a brick building with a central sanctuary and with administration and religious education facilities in the two wings, all one story construction. The buildings, grounds, and furnishings cost approximately \$400,000. The new building was dedicated June 17, 1962.



Lititz church, dedicated 1962

Through the years, the church has been fortunate in having had better than average ministerial and pastoral service, in having locally a strong core of trained dedicated leaders, and finally in having made the difficult transition to a modern, progressive church with a minimum of friction. Three of its sons are active in the pastoral ministry, others are serving in Brethren Service in Haiti, Ecuador, and Austria, and at home the church is virile and its service significant.

Full-time pastors were: James M. Moore, 1935 to 1945; Jacob T. Dick, 1945 to 1952; Earl M. Bowman, 1952 to 1955; E. Floyd McDowell, 1955 to 1959; and Olden D. Mitchell, 1959 to the present.

Elders in charge were: I. W. Taylor, 1914 to 1919; J. W. G. Hershey, 1919 to 1929; Nathan Martin, 1929 to 1932; J. I. Byler, 1932 to 1933; A. C. Baugher, 1933 to 1936; J. M. Moore, 1936 to 1945; Norman K. Musser, 1945 to 1960; Henry G. Bucher, 1960 to the present.

Nathan Martin, John I. Byler, and A. C. Baugher served as part-time pastors from 1930 to 1935.

Ministers who have served the congregation since its organization are: John Myer, elected to the ministry, May 29, 1879, advanced to the second degree, June 3, 1887, and ordained to the eldership, August 1, 1898; John W. G. Hershey, elected to the ministry,

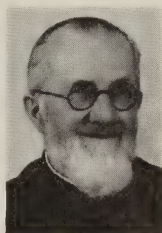
January 1, 1906, advanced to the second degree, January 2, 1911, and ordained to the eldership in 1915; Henry R. Gibbel, elected to the ministry in 1914, and advanced to the second degree in 1917; Harvey M. Eberly, elected to the ministry in 1914, advanced to the second degree in 1917, and ordained to the eldership in 1927. Although not elected at Lititz, the following have served in the ministry here: John W. Hevener, John I. Byler, John G. Hershey, Amos P. Geib, Franklin K. Cassel, and Henry G. Bucher.



J. W. G. Hershey



Henry R. Gibbel



Harvey M. Eberly

Harvey Miller Eberly, the thirty-third child to be born in the two-century-old homestead north of Clay, arrived October 16, 1868. In 1730 his ancestors, who were German-Swiss, had cleared the forest and lived at peace with their nearest neighbors, the Nanticoke Indians.

At the age of 18 he was the first of his clan to learn singing by note. He learned to read and write German and was a skilled mechanic. When he was 20 years old he started a singing class on the third floor of the Durlach country store. In his class of 50 was Elizabeth Minnich of Lincoln. Although she never became adept at reading music, she did marry her teacher four years later.

After leaving the Mennonite Church he became a member of the Church of the Brethren. When he was 28 the Lititz Church of the Brethren decided to buy song books with notes, and it was then that most of the members of this church learned to read music as a result of his teaching.

Until he was forced to give it up at the age of 60, he was never without at least one singing class during all those years, never asking for a penny for his efforts.

In 1914 he was elected to the ministry in which capacity he served until his death in 1952. For 20 years he was assistant superintendent of the Ideal chocolate factory.

A man of great integrity, he was highly respected in the community and well known throughout the county.

John W. Hevener was born to Samuel and Nancy Curry Hevener on February 10, 1875, in a log house built by his grandfather on Back Allegheny Mountain, Pocahontas County, West Virginia. The grandfather, Adam Hevener, Sr., had pioneered west from the Linville Creek Church of



John W. Hevener

the Brethren around 1840 and it was in the large log house which he built that a mission point of the Linville Creek church was established. Here all love feasts and many other meetings were held until 1904. The spiritual advisers of these people were the horseback-riding missionaries who gave freely of themselves and their resources. In the spring of 1895, at the age of 20, Brother Hevener was baptized by one of these ministers.

At the age of 32 he was elected to the ministry. It was not unusual for him to start out at noon on Saturday and walk approximately 30 miles before returning home late Sunday night. This week end would not only include the long walk but also three preaching engagements at three different places on Sunday. At approximately the age of 39 he was elected as elder of the Hevener Church of the Brethren which still stands on ground donated by his father.

In February, 1917, he married Elva Mae Calhoun. In April, 1926, they and their five children moved to Lititz, Pennsylvania. Four years later their sixth and youngest child was born.

At the Lititz church he served in the self-supported ministry with Brethren Hershey, Gibbel and Eberly.

On April 1, 1944 Brother and Sister Hevener assumed the duties of superintendent of the Children's Aid Society at Neffsville. They continued in this service for nearly 14 years, until December, 1957.

On July 3, 1963 at the age of 88 he passed into the next world leaving behind him a life well lived, a host of fond memories, and many dear friends. It can truly be said that the world is a little better because he spent some time in it.



Henry E. Nies

Henry Ehrman Nies was born in 1875 at Lititz, Pennsylvania. He grew up on a farm in the northeastern part of the town now owned by the Animal Trap Company and the Balmer development. He attended the Lititz elementary school and high school. As a young man he was interested in music and played the organ. He was a member of the Lititz YMCA Male Chorus, and served as baritone soloist with the male quartet.

In 1897 he married Ella Showers of Lititz. They had four children. Early in their married life they decided to unite with the Church of the Brethren of the West Conestoga congregation.

Their home became a center of church interest and activity. Around the family altar the children were taught, while still young, to participate in reading the Scriptures and to sing the hymns of the church. Only one decade was spent with the West Conestoga congregation, but in that short time he was sent as delegate to Annual Conference three successive years.

When the Lititz church was organized in January, 1914, the Nies family became charter members. On September 16, 1914 he was elected to the deacon's office. In these early days he was a trustee, an usher, and the janitor. He served as church and Sunday school treasurer for ten years, cottage prayer meeting leader for 12 years, and was one of the officers of the Christian Workers' Society. He served as assistant Sunday school superintendent and teacher for

many years, and was a delegate to District Meeting many times. He was chorister for a long time and even when his eyesight was failing would lead from memory many hymns, and also line German hymns.

He was strict and stern in his family. This carried over into his church work and brought on many criticisms. However he never expected of anyone else what he was not willing to do himself. Early in his church life he gave up his lucrative trade as a cigar maker because of conscientious scruples.

Reading, singing and walking were his hobbies; they made a delightful combination which he continued to carry on with regularity, visiting the sick, aged, and invalid as long as his eyesight permitted, reading Scripture, quoting poems, and singing hymns to those visited.

He passed away at the age of 84, in 1959.

LITTLE SWATARA (1798 or 1800)

The Little Swatara congregation draws its membership from Upper Tulpehocken, Jefferson, Marion, and Bethel townships in Berks County. Before 1919 the congregation conducted religious services in an area of approximately 350 square miles. After the division in 1919, resulting in the formation of the Fredericksburg congregation, Little Swatara's service area, situated east of the Lebanon-Berks county line, was reduced to 150 square miles.



Merkey house



Shubert house

Until 1919 worship services were conducted in six meeting-houses: the Merkey house, about one and one half miles north of Bethel, the Ziegler house, about one mile northwest of Rehrersburg, the Frystown house, in Frystown, and the Shubert house, in Shubert, the Moyer, or Meyer, house, and the Fredericksburg house. Services in the Frystown house were discontinued in 1963, and the building was sold to another denomination. The sale of this building is part of a consolidation movement intended to result in a new and larger building as the sole house of worship for the congregation. This new building is already under construction,



Ziegler meetinghouse, about 1920

ground breaking ceremonies having been held April 28, 1963. It is located one mile west of Rehrersburg, and is expected to cost less than \$400,000.

The extensive activity carried on in this area is illustrated by the following description of a day's program in the third decade of this century. At four o'clock on Sunday morning, Henry C. Ziegler would hitch one of his horses to his carriage, drive from his home near Rehrersburg to the home of Edward M. Wenger, about three miles east of Fredericksburg, from where the two would drive to the Ranckstown meetinghouse in time for Sunday school at nine o'clock. Immediately after the services at Ranckstown, they would go to the Moonshine house for another Sunday school service, after which they would proceed to Schuylkill county and conduct Sunday school in the early afternoon. Then the Blue Mountain would be recrossed, Brother Wenger would be returned to his home, and Brother Ziegler would hurry home to conduct Sunday school in the Ziegler house in the evening.

The first vacation Bible school was held at the Frystown house in 1929 under the leadership of Miriam Madeira. On the first day there were 110 pupils, six teachers, six helpers, and two visitors. Every family in the community having children between the ages of four and fourteen was contacted, and, as a result, by the close of the two-week period there was an enrollment of 186. The Frystown house proved too small, and beginning with the second year, the school was held in the Ziegler house. Six school buses are used to transport the children. The school has grown from six classes and 12 workers to 17 classes and 35 workers. The highest enrollment was 382 in 1954. About one-third of the children are from the Church of the Brethren, and other churches represented are Church of the Nazarene, United Brethren, Jonestown Bible Church, Mennonite, Lutheran and Reformed. Offerings have gone for transportation for Debra Louise Good, daughter of Brother and Sister Monroe Good, missionaries to Africa, the Castaner Hospital in Puerto Rico, a refugee camp in the Jordan Valley, sheep for Ecuador, a leper hospital in Nigeria, and for the transportation of Ruth Elaine Keeney, daughter of Brother and Sister Mark Keeney, missionaries to Africa. Brother Keeney is a son of the Little Swatara congregation.

The first Sunday school was organized at Frystown in 1892. This was followed by a school at the Merkey house in 1898, at the Ziegler house in 1900, and at the Shubert house in 1920. In 1929 the four schools were combined into one organization. In that year the enrollment was 187; it is now more than 300.

In 1945 the Frystown house was damaged by fire. The following year repairs were made and an addition was built to better accommodate graded classes in the Sunday school.



Frystown house in 1960

The large majority of the present membership are descendants of one or more of the original families with names such as Bashore, Balsbaugh, Frantz, Keeney, and Ziegler.

A young people's department was organized in 1926. It meets regularly the third Thursday of every month, participates in District

fellowships and supplies music for Sunday school and church services, at home and elsewhere.

The men of the church have organized and cooperate in District projects. The women's fellowship was organized in 1940. This group participates in the women's activities of the District and Brotherhood, which have included contributions of clothing and food for relief, for Bethany Hospital, local hospital work, and aiding needy families in the local community, as well as supporting a Korean orphan boy, and donations to missionaries.

The Little Swatara congregation has always had a wealth of musical talent. In the earlier days an interest in music was created by H. M. Frantz, Isaac Gible, and J. M. Klein, who conducted singing classes, usually on Sunday evening. The classes were attended by the young people of the community, not only to learn to sing, but also as a social activity. Tyrus Merkey was the chorister for German singing.

However, special music was not allowed in the church services before 1919. After the division in that year, special music was permitted at special meetings such as revival meetings, provided the evangelist had no objections. Now there are 18 singing groups, and very rarely are the Sunday morning services without special music.

Reference is made in the 1915 History to the fact that the Annual Meeting of 1871 was held in the confines of this congregation, on the farm of John E. Merkey. It is a matter of interest to add that the records of John E. Merkey, treasurer of that Annual Meeting, have been preserved. They show that the total cost of that meeting was \$1,983.44, including an item of \$2.08 for damages to boards, other items covering the cost of the services of "hosslers" (hostlers), and an item of \$15.00 for "keeping order." Among other things, 4,700 pounds of beef, 404 pounds of butter, 100 pounds of coffee, 170 pounds of sugar, and 84 gallons of apple butter were consumed.

The Ministerial Meeting of 1947, and the Labor Day Meeting of 1949 were held at the Ziegler house.

The membership before the division in 1919 was 336; the present Little Swatara congregation, as a result, began with 220 members. Membership growth is shown by decades by the following figures: 245 in 1930; 298 in 1940; 370 in 1950; and 412 at present.



Jacob Pfautz



Ira D. Gibbel



Henry Ziegler



Jacob P. Merkey

Elders in charge since 1900 have been: John Hertzler, from 1875 to 1901; J. W. Meyer, Sr., from 1901 to 1906; E. M. Wenger, from August 13, 1906 to March 24, 1919; Jacob Pfautz, from 1919 to 1924; Ira D. Gibbel, from 1924 to 1948; Jacob P. Merkey, from 1948 to 1957; and Conway E. Bennett has been moderator since 1957.

The incomplete statistics on ministers serving in the congregation since 1900 are as follows: Jacob Pfautz, elected to the ministry, December 11, 1899, advanced to the second degree, in 1901; and to the eldership in 1906; Ira D. Gibbel, elected to the ministry, August 14, 1905, and ordained to the eldership, August 12, 1922; Henry C. Ziegler, elected to the ministry, April 14, 1911, and ordained to the eldership in 1922; Jacob P. Merkey, ordained to the eldership in 1922; Elias Frantz, ordained to the eldership, March 17, 1934; Earl Keeney, elected to the ministry, August 15, 1936; Ralph Ebersole, elected to the ministry, August 17, 1946; Conway Bennett, elected to the ministry, April 21, 1948, and ordained to the eldership in 1957; Mark Keeney, elected to the ministry, August 19, 1950; Curtis Ziegler, elected to the ministry, December 30, 1950, and ordained to the eldership, August 17, 1963; Jay Gible, elected to the ministry, December 20, 1953; and Richard Frantz, elected to the ministry, December 30, 1960.

Edward M. Wenger, Jacob W. Meyer, Jr., Elias W. Edris, and Samuel G. Meyer are listed with the Fredericksburg congregation.

LONG RUN (1932)

The Long Run church is one of the mission points of the Eastern District of Pennsylvania. It is located several miles north of Lehighton, in Carbon County. Between 1928 and 1932 groups representing congregations of the Eastern District held meetings in homes and other buildings in this area. S. G. Meyer pioneered in the work, and held the first revival in the area, in April, 1929.

The District Mission Board formally organized the work here, as indicated by the following council minute: "Under the providence of a heavenly Father, Elder I. W. Taylor, chairman of the District Mission Board and Elder R. P. Bucher, secretary of said Board, called the first council at Long Run, Carbon County, Pennsylvania, September 11, 1932 at 9:30 A.M." Forty-four members attended this first council.

S. G. Meyer was named the first elder in charge, and on November 26, 1932 it was decided to call the church the Long Run congregation of the Church of the Brethren.

In the beginning the congregation had two meetinghouses, the Zimmerman house and the Long Run house. Services at the Zimmerman house were discontinued in 1946, the building was sold, and the proceeds were added to the building fund for the enlargement of the Long Run house. The Evangelical Church formerly owned the Long Run house, but in 1939 the District Mission Board purchased it, and dedication services were held on September 24, 1939. This building was enlarged and dedicated on May 2, 1954. S. G. Meyer preached the dedicatory sermon.

The membership in 1963 was 141.

Elders in charge at Long Run were: S. G. Meyer, from 1932



Zimmerman house



Long Run house, dedicated 1954

to 1946; Henry G. Bucher, from 1946 to 1951; Milton L. Hershey, from 1951 to 1957; Hiram G. Gingrich, from 1957 to 1961; and Howard Bernhard, from 1961 to the present.

The following have served as pastors: John Byler, Sr., from 1938 to 1941; John Byler, Jr., from 1941 to 1945; Lester Bucher, from 1945 to 1950; Warren W. Ritter, from 1952 to 1955; and Kenneth H. Hershey, from 1955 to the present.

In the absence of pastors the pulpit has been supplied by ministers from the Eastern District, or by summer pastors. Curtis Dubble and Robert A. Hess served as summer pastors in 1951 and 1952, respectively.

Ministers elected by the congregation are: Frank G. Handwerk, September 10, 1933; James E. Byler, September 1, 1940; and George E. Daubenspeck, September 11, 1943.

MAIDEN CREEK (1866)

The Maiden Creek congregation was originally a part of the Little Swatara congregation from which it separated in 1866.

The congregation's two meetinghouses are the Pricetown house, in Pricetown, which is near Fleetwood, and the Mohrsville house, about one mile west of Mohrsville.



Pricetown house, 1777



Mohrsville house

The Pricetown house was built in 1777, the second or third oldest house built by the Brethren in this country. It is the oldest unaltered meeting-house in the Brotherhood. It is no longer used except for an anniversary service in the summer.

The Mohrsville house was built in 1867, and remodeled in 1899 to make it suitable for love feast occasions. In 1932 an annex was added on the east side and the interior was remodeled to include Sunday school rooms on the sides. In 1959 and 1960 the basement was improved and more Sunday school rooms were added.

The first Sunday school was organized on April 14, 1901. It was held only during the summer months until 1909, when it became an evergreen school.

Among the missionaries, to whose support Maiden Creek contributed, were Bessie Crim, Mrs. Robert McKay, Richard Burger, and the Amsey Bollinger family.

Revivals are usually held once a year, and for many years Bible institutes, conducted by personnel of Elizabethtown College, were held.

In 1952 the congregation voted to install an organ.

A ladies' aid was organized on November 9, 1943.

The Berean Bible class built and donated a cabin to Camp Swatara.

In 1909 the membership was 45; in 1935 it was 60; and in 1963 it was 152.

The following have served as elder in charge: John Herr, from 1900 to 1907; William Hertzler, from 1907 to 1916; Jonathan G. Reber, from 1916 to 1935; Henry Reber, from September 7, 1935 to 1947; David H. Markey, from September 6, 1947 to April 3, 1948; Lester Bucher, from September 18, 1948 to 1954; Michael Kurtz, from 1954 to 1955; Cyrus B. Krall, from 1955 to the present.

Ministers who served this congregation since 1900 are: Jonathan G. Reber, elected to the ministry, April 18, 1891, advanced to the second degree in 1900, and ordained to the eldership in 1916; Spencer S. Beaver, elected to the ministry in 1907; Henry Reber, elected to the ministry in 1916; and ordained to the eldership, October 24, 1926; William Glasmire, elected to the ministry in August, 1918; David Markey, elected to the ministry in October, 1920, and ordained to the eldership, March 19, 1927; Moses D. Krommes, elected to the ministry in March, 1938; and Henry Krommes, elected to the ministry, June 4, 1949.



Henry H. Reber

- 1 J. Rebermoot
- 2 Mohrsville
- 3 Levert L.H.
- 4 Elias Krommes
- 5 Pricetown
- 6 Mohrsville
- 7 George Hesse
- 8 Levert King
- 9 Levert L.H.
- 10 Mohrsville
- 11 Pricetown
- 12 William Reber
- 13 George Krommes
- 14 Mohrsville
- 15 Levert L.H.
- 16 Joel Luzzaman
- 17 Pricetown
- 18 Mohrsville
- 19 John Under
- 20 Levert L.H.
- 21 Levert L.H.
- 22 Mohrsville
- 23 Pricetown
- 24 John Rebermoot

This list found in George Bucher's diary, under date of 1877

MECHANIC GROVE (1897)

The Mechanic Grove congregation was organized, April 17, 1897, during a council meeting held at George Bucher's home. It had formerly been part of the Conestoga congregation, and one week later the present Spring Grove congregation also separated from the parent Conestoga church. Ample details concerning the beginnings of the work at Mechanic Grove are given in the 1915 History; consequently, only additional matter will be given here.

During the winter of 1895 to 1896, George Bucher, a minister in the Tulpehocken congregation, held a revival meeting in Inter-course, in the Conestoga congregation. There he learned of a vast territory where the Brethren were practically unknown. It comprised about one-third of the area of Lancaster County. The other two-thirds of the county had seven congregations. To the east of Mechanic Grove, it was a distance of 70 miles to the Coventry church, to the south it was 80 miles to the Ridgely, Maryland, church and 50 miles to the Baltimore, Maryland, church; this area had no organized Church of the Brethren. George Bucher investigated, and bought a farm near Mechanic Grove, which has been the Bucher homestead since that time. He returned to his home in Lebanon County, sold his farm there, and moved to his Lancaster County farm, March 19, 1896. The first worship service was held in the Bucher home; H. E. Light preached the sermon, using Luke 12:32 as a text.

In the next ten months there is a record of 40 services conducted in schoolhouses, chapels, and private homes, all within a radius of ten miles, with the exception of one point at Shenk's Ferry, which was 16 miles distant. Among the preachers in those early years were: H. E. Light, Hiram Gible, Cyrus Gible, I. W. Taylor, R. S. Reidenbach, Jacob Pfautz, Henry Hollinger, Hershey Groff, I. N. H. Beahm, Henry Sonon, and George Bucher.

A frame meetinghouse, 50 feet by 50 feet, was constructed at a cost of \$1,836.53, and was dedicated October 1, 1898. It can not be said that these brethren did not plan in advance, for one of the items of business in the council meeting of September 10, 1898 was the question as to where the sisters should sit in the new meetinghouse. The decision was that they should sit on the north side. The acre of ground, on which the church was built, was donated by Samuel Root who owned a farm near Mechanic Grove, but was a member of the Mountville congregation. After about 30 years the growth of the congregation made it necessary to remodel and enlarge this building; this work was completed in the summer of 1928, and dedication services were held during the autumn, with C. C. Ellis preaching the dedicatory sermon. The cost of this project was \$5,783.85. At the time of dedication there was an unpaid balance of \$28.73, which two brethren promptly paid.



Mechanic Grove house, remodeled and enlarged, 1928

On January 22, 1898 a church was purchased at Refton for \$775. The Mechanic Grove Brethren worshiped there until 1925, when it was sold to the Brethren in Christ.

The first Sunday school was held, April 26, 1903. On July 25, 1925, Mrs. A. P. (Chrissie) Bucher was elected as one of the first Brethren women Sunday school superintendents in Eastern Pennsylvania.

In 1904 a home department of the Sunday school was started, sponsored by P. M. Habecker. Enrollment rose to 45, and covered a radius of ten miles. It was discontinued in 1931, but among its results were a number of families who became active workers in the church.

On July 19, 1908, P. M. Habecker and George Bucher were appointed as an immigration committee; Elam Kreider and C. Y. Stauffer were later additions to this committee. After having induced a number of large and active families to move into Mechanic Grove territory, the committee was discontinued in 1921.

On April 15, 1909 a sewing circle was organized.

The Mechanic Grove ministers, for the most part including R. P. Bucher, U. C. Fasnacht, P. M. Habecker, and John Wickham, held services, at various times, at Smyrna, Mt. Vernon, and Ashville, in Lancaster County, and at Hickory Hill, in Chester County. The present Jennersville congregation grew from the work at Hickory Hill.

Additional land was purchased from Walter Buchanan, and one acre was donated by Rufus and Naomi Bucher for the purpose of enlarging the parking facilities, and the cemetery.

About 50 years the growing congregation required larger facilities than those offered by the enlarged original meetinghouse;



Mechanic Grove house, dedicated 1959

consequently it was decided to build a new and larger house. Ground breaking rites were held, April 27, 1958, in which the only resident charter member, Mary Phillippy Habecker, participated. The cost of the new building was \$233,678.68, and it was dedicated in October, 1959; M. Guy West preached the dedicatory sermon. The dedication services were attended by two charter members,

Mary Phillippy Habecker, and Bessie Minnich Bollinger of the West Conestoga congregation. Also in attendance were five persons who were present at the dedication of the first meetinghouse in 1898, namely: Mary Phillippy Habecker, Bessie Minnich Bollinger, Mary Garner Schneider, P. M. Habecker, and William P. Bucher. The first love feast in the new church was observed, October 25, 1959.

Also in 1959, on land donated by Clair and Betty Griffith, a parsonage was erected at a cost of \$25,081.45; it was dedicated in July, 1960.

The women's fellowship with its annual bazaar, the men's fellowship with its heifers for relief program, and the annual heifer and white elephant sale, as well as projects of the organized

Sunday school classes, contributed very materially to the church treasury.

Mechanic Grove had a number of young people in BVS projects after World War II. Kenneth Kreider served almost three years; in Germany he was heifer project visitation director, after which he was transferred to the emergency group in Austria to aid in the processing of Hungarian refugees after the Hungarian uprising. Later he helped to start the Don Murray refugee resettlement farms in Sardinia. Robert Kreider served in Sardinia, Benjamin Wenger in Cambodia, and Vernon Ludwig in Texas. Murray Wagner, Jr. was assistant training director at New Windsor, and spent a year in Poland, where he taught English at the University of Poznan.

During World War II Sara Kreider Bucher served as a nurse, and Dorothy Dubble Addsitt was a nurse with the Red Cross.

Larien and Dale Bieber, sons of Charles M. and Mary Beth Bieber, missionaries to Africa, returned to the United States and attended Solanco high school in the Mechanic Grove territory. They lived with the Paul M. Wenger family.

Mechanic Grove, with less than 70 years of history, has contributed, directly or indirectly, two moderators for Annual Conference, and missionaries to India, Nigeria, and Ecuador. It can truthfully be said that its influence has encircled the earth.

The following have served as elders in charge since 1900: George Bucher, from September 4, 1897 to September 21, 1907; S. H. Hertzler, from January 10, 1908 to June 15, 1915; R. P. Bucher, from June 15, 1915 to September 18, 1954; V. Lester Schreiber, from September 18, 1954 to the present.

Pastors have been: R. P. Bucher, from 1948 to 1956; Caleb W. Bucher, from May 15, 1956 to September 2, 1956; Charles Hevener, from September 2, 1956 to June 14, 1959; J. C. Wine, from June 14, 1959 to September 1, 1959; Murray Wagner, from September 1, 1959, to the present.

The Mechanic Grove congregation has been served by the following ministers: George Bucher, elected to the ministry, September 21, 1865, advanced to the second degree, May 18, 1871, and ordained to the eldership, September 4, 1897; U. C. Fasnacht, elected to the ministry, May 11, 1901, advanced to the second degree, January 19, 1908, and ordained to the eldership, August 17, 1914; R. P. Bucher, elected to the ministry, May 11, 1901, advanced to the second degree, December 6, 1908, and ordained to the eldership, August 17, 1914; P. M. Habecker, elected to the ministry, November 14, 1909; John Wickham came from Christiansburg, Virginia, in 1921, and was ordained to the eldership, August 25, 1928; Francis H. Barr, elected to the ministry, December 24, 1921; Caleb Bucher, elected to the ministry, September 21, 1929, and ordained to the eldership, September 5, 1941; Lester Bucher, elected to the ministry, March 6, 1934; V. L. Schreiber, elected to the ministry, July 30, 1937, ordained to the ministry, September 16, 1938, and ordained to the eldership, September 4, 1948; James E. Eshleman, elected to the ministry, December 28, 1942; Robert Schreiber, elected to the ministry, September 6, 1947; Harold Wenger, elected to the ministry,

April 30, 1954; Murray Wagner, Sr., and Murray Wagner, Jr. came from Troy, Ohio, in 1959.

The Mechanic Grove church, in territory new to the Brethren, has grown from 33 members in 1896 to 360 in 1963. Of the members listed in the 1962-63 directory, 70 per cent were of Brethren descent, and 30 per cent were from 15 different denominations. To these figures should be added an enrollment of 410 in the Sunday school, in addition to the 211 members at Jennersville.

The following letter is self explanatory:

"At this council September 18, 1954 closes my 40th year (consecutive) as elder in charge of the Mechanic Grove church.

We had many pleasant experiences these years, also some unpleasant which are common to all church leaders.

I have always appreciated the loyal support of the church and the divine guidance of our heavenly Father.

I have always used my influence to develop local church leadership in the churches I had charge of as elder.

I will appreciate (if the church is agreed) to relieve me of the responsibility as elder in charge of the church.

I am willing to cast my mantle on my successor as did Elijah on Elisha, I Kings 19:19.

I never favor any resignation in the Lord's work unless it's a case of necessity, this is no resignation my term expires as elder in charge."

Humbly Submitted,
Rufus P. Bucher

One of the highlights of the early history was when Mechanic Grove entertained the Ministerial Meeting in 1901. This was quite a project when Eastern Pennsylvania territory comprised what is now North Atlantic, Mardela and present Eastern Pennsylvania, with a Mechanic Grove membership of 30. The nearest railroad was four miles distant and in those days all meals and lodging were free. The only conveyance from the railroad was by horse and carriage on a dirt road. The neighborhood was canvassed for transportation and lodging and non-Brethren very graciously cooperated. The members were solicited for contributions of food. It is interesting to note that one brother pledged potatoes, seven loaves of bread, and a bushel of oats. A short time before the meeting an epidemic of diphtheria broke out in the neighborhood, including the family of one of the deacons, which put a damper on the attendance. The meeting was on Wednesday and Thursday, October 8th and 9th, with intermission of one day, and then Saturday and Sunday love feast was observed. A great many visitors stayed over. Due to the diphtheria quarantine there was only one place where they could be entertained. The home of George Bucher was filled to overflowing with several of the Brethren sleeping in the barn, and the attic of the old meeting house.

In connection with this meeting the following was inserted in the *Gospel Messenger*:

NOTICE TO PENNSYLVANIA

The Ministerial Meeting of Eastern Pennsylvania will be at Mechanic Grove, Lancaster Co., Pa., Oct. 9 and 10, 1901, and the

Mechanic Grove love feast on Saturday following, at the same place.

For the occasion the Pennsylvania Railroad Company has given excursion orders to Lancaster, and also from Lancaster to Quarryville, the destination station. The orders to Lancaster are good on the Pennsylvania Railroad Division, Buffalo and Alleghany Valley Division, Northern Central Railway Company, West Jersey and Seashore Railroad Company, or the Philadelphia, Wilmington and Baltimore Railroad Company, east of and including Pittsburgh and Erie, in the States of Pennsylvania, Maryland and New Jersey.

The Philadelphia and Reading Railway Company has also given orders to Lancaster, King's Street. Those coming by way of Lebanon Valley, Lebanon and Tremont, and S. and S. branches can get their ticket only to Lebanon. There they must use another order for Lancaster.

These orders are all good for going Oct. 8 to 10, and for returning till Oct. 14.

Those coming to Lancaster by way of Philadelphia and Reading will stop off at King's Street. Right there is the station for Quarryville. As noted above, there are special orders from King's Street, Lancaster, to Quarryville. Fare, sixty-one cents; regular excursion fare is seventy-six cents.

Those coming by way of the Pennsylvania Railroad have about six squares to the station for Quarryville in Lancaster. Train leaves Lancaster for Quarryville at 10:05 A.M. Returning leaves Quarryville for Lancaster at 5:35 P.M.

At Quarryville there will be conveyance to Mechanic Grove—four miles; fare, fifteen cents. Have your change ready.

Please remember that this is a new field, and the Mechanic Grove church has a large territory—about one-third of Lancaster County—and a small membership of thirty, a large per cent of whom are not available for service at a meeting like this. So we must depend on our neighbors and friends of other denominations for accommodation. Also at the meeting we depend largely on our visiting members—the sisters especially—to do the work in the culinary department. A number of good soldiers may do well if they bring a blanket along in their knapsacks. Pleasure and sightseers should not be too numerous. The object is not so much to do the Ministerial Meeting good as it is to get good from it; therefore "let your light so shine before men."

The writer has the railroad orders. He will send them out. Positively return those not used. If more are needed, call for them. If some do not get any by Sept. 20, then apply for them. Bro. J. W. Myer will be at the Lancaster ticket office—at the place where you purchase the ticket—with railroad orders to give to such as have none. Pray for the success of the meeting.

Geo. Bucher, Mechanic Grove, Pa.

PROGRAMME

BRETHREN'S

Ministerial + Meeting

Eastern District of Penna.

Mechanics Grove Church.

October 9th and 10th, 1901.

Charter members of Mechanic Grove—1897: Mrs. Andes ?, Hannah Bair, Ella Baldwin, Lizzie Baldwin, Geo. Bucher, Fianna Bucher, (Mrs. Geo.), Annie Bucher, Benoni Bucher, Rufus Bucher, Fianna Bucher, Jr., Charles Garner, Lizzie (Mrs. Charles) Garner, Tobias Herr, John L. Minnich, Baraba (Mrs. John L.) Minnich, Bessie Minnich, Katie Minnich, Ed Phelman, Lizzie (Mrs. Ed) Phelman. Peter F. Phillippy, Adella (Mrs. P. F.) Phillippy, Mary Phillippy, Lizzie Ressler, Sara (Mrs. Christian) Rhode, Cyrus Royer, Susanna (Mrs. Cyrus) Royer, Sue (Mrs. Samuel) Stauffer, Ella (Mrs. John) Sager, Harrison Steely, Annie (Mrs. Harrison) Steely, Mrs. Swartz, Annie (Mrs. Isaac) Wenger, Lizzie Mowrer, Emma Mowrer, Mrs. Aaron Brenneman, Mrs. Cyrus Huber (?).

MIDWAY (1902)

Prior to its organization as a separate congregation on March 24, 1902, the Midway congregation had been a part of the Tulpehocken church. When it was organized it had 195 members. Christian Bucher was elder in charge, and the ministers were Martin Heisey and Joseph L. Wilhelm.

The newly-formed congregation had two meetinghouses: Midway at the Midway Station, and Bucher's at Cornwall. The Bucher house, 40 feet by 60 feet, was built in 1871, at a cost of \$2,957.29; by 1933 it had become too small to accommodate various church services, and, consequently, since that date, it has been used only for occasional special afternoon services, such as harvest home, homecoming, and German language services.

The Midway house, a frame structure, 80 feet by 50 feet, and having cost \$3,850.65, was built on two and one half acres of land, which had been purchased for \$500. It was dedicated October 27, 1895, with Amos Hottenstein and Reuben Graybill preaching the dedicatory sermons. The first love feast in this house was observed November 5 and 6, 1895. The services began at 9:30 A.M. and ended with a congregational noon meal on the 6th.

The Brethren had been working in the city of Lebanon as early as 1873. The Union House of Prayer on South Seventh Street and the residence of Michael Zug, 138 Cumberland Street were used for preaching services and Sunday school. The Midway congregation continued this work, and on March 23, 1908 it was decided to buy a church building on South Ninth Street. This was a frame building, 28 feet by 40 feet, and had been built in 1903 by the Followers of the Living God. The Brethren acquired this at a cost of \$2,400. To provide for parking and expansion, an additional thirty-foot land frontage was purchased for \$300. Services were held in this house every Sunday morning and evening until 1933, when it had become too small for the membership. Since the Midway house was also too small to accommodate the membership at love feast occasions, a division into two congregations was thought advisable.

On June 6, 1933, a committee was appointed to draw up articles of agreement for a division of territory, property, and membership. On September 22, 1933 this committee presented the following:

[?] uncertain

"1. That the line bounding Lebanon on the south side should be one mile south of the Ben Franklin highway and run parallel to the highway eastward to meet the line on the eastern side of the Lebanon district, which line shall be the Weavertown road at Avon, Pennsylvania.

"2. That Brother McKinney's support shall be taken up by the district of Lebanon, and that Sister Blough's support at the Neffsville home be taken up by the Midway district. And further, that the Missionary support be discontinued, thus giving each new district the opportunity to obligate themselves for as large a missionary program as they individually see fit.

"3. That in the division of the church properties the new Midway District owe the new district of Lebanon the sum of \$2,500.00 leaving the new district of Midway in full possession of the properties at Midway and Cornwall together with the control of the adjoining cemeteries and funds and the new district of Lebanon in full possession of the property at South Ninth Street in Lebanon, together with the cash building fund now on deposit in the People's National Bank of Lebanon. The said sum of \$2,500.00 to be paid on installments, to be extended over a period of two years beginning October 1, 1933, with no interest charge for the balance during the said period of two years, interest to begin October 1, 1935 at the rate being paid on the cash on deposit in the bank at that time, on the balance, if any, owing by the new Midway District."

The committee's report was accepted at a special council meeting. The Lebanon congregation had 250 members and the Midway congregation had 256 members as a result of the division.

The new Midway congregation re-organized with Samuel K. Wenger as elder in charge.

A Sunday school was organized in the Cornwall house on September 5, 1880, but after two years it was discontinued because of the lack of teachers. In March, 1897, a Sunday school was started at the Midway house; this has continued to the present time. The Sunday school in Lebanon was carried on as early as April, 1899, in the home of Michael Zug. After the purchase of the Lebanon meetinghouse in 1908, the school was moved to the church. Organized classes have existed at Midway since 1915.

Activities undertaken by these classes are: share plan for Anklesvar Girls school, India, from 1915 until the Brotherhood changed the financing of the school; library service for the church; grading and landscaping the church lawn; sponsored peace seminars in co-operation with the Society of Friends; gifts, visitation, and financial aid to guests of the Lebanon County Home; Wernersville State Hospital; Neffsville Home; Good Samaritan Hospital; Mount Lawn camping program; Neffsville Children's Home; Christmas stockings for Pennsylvania Church Women distribution to Commonwealth Welfare institutions; aged and sick of the congregation; and members having unusual financial obligations such as hospital bills.

From 1933 to 1958 in-service teacher training institutes were conducted by representatives of the District Board of Christian Education, representatives from Elizabethtown College, and local leadership. To stimulate interest in improving teaching techniques, the Sunday school paid a portion of the tuition for those registering in

Christian education courses conducted by the county Christian education organization.

The curriculum materials and the organizational pattern of the Brotherhood have been used continuously. Supplementary materials from other publishing houses have been used sporadically. The Sunday school contributes to expenses of campers who attend Camp Swatara.

Congregational singing under the leadership of A. H. Brubacher, John Brightbill, Henry Gottshall, and George Frantz attained a superior level. The singing of German hymns, lined by Martin Heisey and A. S. Heisey, was the practice each fourth Sunday until 1920. The Brethren hymnal is used for church services, and *Hymns of Praise*, and *Songs of the Kingdom* were used in the Sunday school for short periods of time.

A chorus class was started in 1935 by Henry Gottshall, and later continued by George Frantz, Clarence Sanger, and Mrs. N. B. Keller. This class grew with the result that there are now four robed choirs which assist in the worship service.

An electric organ was installed in 1933.

Missions, home and foreign, have been a vital part of the church program. J. G. Francis and his wife conducted a mission service in the home of the latter's parents before the organization of a church in Lebanon. Largely through the efforts of Brother and Sister William Forry and Sister Cora McKinney, a Sunday school, and afternoon preaching services were held in a schoolhouse in an underprivileged area of Lebanon from 1916 to 1918. The mission was discontinued due to the lack of teachers, but the introduction of public transportation made it possible for these people to worship in organized churches in the city.

In 1920, Alvin F. Brightbill volunteered to study for the mission field. The congregation provided some financial aid for his preparatory education.

Since 1917, partial or full support has been given in turn to Jacob F. Graybill, Sweden, Edward Ziegler, India, John Grimley, Africa, and Louise N. Sayre, India.

Members of the congregation have served in Castaner, Puerto Rico, and in summer work programs sponsored by the Brethren Service Commission.

Outreach giving between 1934 and 1959, on an annual basis, was \$5,135.50 for missions, \$1,532 for Brethren Service, \$2,029.75 for the District, and \$1,164 for Elizabethtown College.

The first record of any system for financing was in 1913, at which time an assessment of fifty cents per member and one dollar per thousand valuation was adopted by council action. In 1914 the assessment was increased to \$1.50 and in 1915 to \$3.50 per thousand valuation, and \$1.00 per member. At the time of love feasts, an opportunity was and is given to contribute to the cost of the observance; contributions are liberal, far in excess of the expenses.

Until 1926, all the financial obligations of the congregation were met by the contributions received by the deacons on the annual church visit. Since 1933 offerings are taken at each worship service. Some members continue to make annual contributions. When financial needs demand special giving the congregation responds.

Further indications of trends are the following: a missionary solicitor was appointed in 1904; first Annual Meeting offering was taken in 1914; one English and one German sermon at each service in 1915; Annual Meeting offering of \$53.00 in 1916; love feast was held on Saturday and Sunday in 1917; a foreign missionary was supported in 1917; the sisters break the communion bread in 1921; two love feasts are held annually in 1921; a full day of love feast, instead of two days in 1921; a board of Christian education was organized in 1922; transition to pool baptism from 1930 to 1951; church directory was published in 1932; individual communion cups used in 1953; voted to have a full-time pastor in 1962; L. John Weaver was elected first pastor, December 31, 1962; pastoral program began September 1, 1963.

The District Meetings of 1926 and 1934, and the Ministerial Meetings of 1928, 1938, and 1945 were held in this congregation.

The membership of 256, after the separation of Lebanon, has increased to 347 in 1963.

Since 1925 a vacation Bible school has been held annually. Martha Martin was the first director. A school bus was used to furnish free transportation for the children of the community. The school was interdenominational from the standpoint of those attending; consequently efforts were made to have the school Biblical but not doctrinal. Brethren curriculum materials were used. The average annual enrollment since 1925 is 225.

A Bible institute conducted by a representative of Elizabethtown College has been scheduled annually since 1920.

S. G. Meyer led a six week study of the book of Matthew in 1920. From 1915 to 1918, A. H. Brubacher, A. Z. Brubaker, and S. K. Wenger conducted Bible study classes, using the E. S. Young Bible Study Outlines as texts. Classes met once a week during the winter months, and a number of people completed the entire course, after which they were awarded certificates of achievement. Many members of the congregation also enrolled for the Bible term conducted by Elizabethtown College for a number of years.

A Christian workers organization was effected in 1907 at the Lebanon house, and in 1910 at the Midway house. For a period of time interest, attendance and participation were commendable, but gradually attendance at evening services declined, except for special events.

The Sisters aid society at Midway was organized in 1933. One third of the debt incurred in rebuilding the church was paid by funds earned by this group. A room in Elizabeth Myer Hall at Elizabethtown College was furnished; hundreds of quilts and comforts have been made; thousands of pounds of new and used clothing, large quantities of jars, seeds, soap, first-aid kits, and fat have been sent to New Windsor.

The men's work was organized in 1943. Projects have been a Lord's Acre, Camp Swatara, and the Chair of the Bible at Elizabethtown College.

Since 1903 an annual two-week revival service has been conducted at the Lebanon, Cornwall, and Midway houses. Edward M. Wenger held the first revival meeting in the Lebanon house in March, 1903. The largest number of accessions to the church came

during revivals held by David Weaver, and Rufus P. Bucher. In more recent years, Holy Week services have been held in addition to the above-mentioned revivals.

The Midway church furnishes an excellent example of the evolution of church architecture. The Cornwall house has preserved its original design and equipment, with two exceptions: a corner coal stove replaces two pot-bellied coal stoves, and a mothers' room was added in the left rear of the meetinghouse. Hanging kerosene lamps provided the illumination; hand-wrought hinges and locks are on the doors. A bier, used at the first burials, is in usable condition.

The Midway house, built in 1895, had a basement equipped to meet love feast and other needs. The sanctuary had raised seats at both ends of the 80 foot span. The pulpit, 20 feet in length, was raised one step above the main floor level, and had an 18 foot table, behind which was a bench to provide seating for the local and visiting ministers. On each side of the pulpit were three rows of benches, facing the congregation. These were for seating the deacons on the left, and the wives of the ministers and deacons on the right. The benches had movable backs so that they could be used as tables on love feast occasions. Lighting was provided by kerosene lamps, and heating by coal stoves, one on each side of the auditor-



Midway house prior to 1950



Midway house, remodeled and enlarged, 1951

ium. In 1924 electric lights, and in 1926 a hot water heating system were installed. There were three entrances, but the center entrance was used only for funerals, or when large numbers of people were in attendance. In the third decade of this century, vestibules and a concrete porch were built through the generosity of Ephraim Zug, who attended church faithfully, but was not a member.

In 1950 this meetinghouse was remodeled and enlarged by the addition of a sanctuary to seat 420 people. The present building is colonial in design, of brick construction, and cost \$117,881.13 to erect and furnish. In addition to the sanctuary, the new structure contains Sunday school classrooms, a fully equipped kitchen, fellowship hall, ladies aid room, baptistry, nursery, choir and organ loft. The sanctuary is carpeted and at the rear of the pulpit is a painting of the Good Shepherd.

Ground was broken in November, 1950, and the dedicatory service was held May 20, 1951. Rufus P. Bucher preached the sermon, using as a theme, "Why Have A Church?". The men of the church contributed many hours of labor and the contractors gave liberal discounts. When the building was completed, a mortgage

of \$61,000 was held by the Lebanon National Bank; this was liquidated September 30, 1958.

In 1950 the church was granted a charter.

In 1954 Ethel M. B. Wenger was the first woman elected a trustee of Elizabethtown College.

Elders in charge since 1902 have been: Christian Bucher, 1902 to 1906; John Herr, 1906 to 1915; Ammon H. Brubacher, 1915 to 1919; John Herr, 1919 to 1920; Nathan Martin, 1920 to 1933; Samuel K. Wenger, 1933 to 1958; Paul M. Forney, moderator, 1958 to 1963; Earl E. Forney, moderator since 1963.

L. John Weaver is the first pastor; he has served since September 1, 1963.

A list of ministers, serving this congregation, follows: Christian Bucher, elected to the ministry in 1861, advanced to the second degree in 1865, and ordained to the eldership in 1875; Martin Heisey, elected to the ministry in 1885, advanced to the second degree in 1896, and ordained to the eldership in 1909; Joseph L. Wilhelm, elected to the ministry in 1900; Ammon H. Brubacher, elected to the ministry in 1904, advanced to the second degree in 1909, and ordained to the eldership in 1913; Jay G. Francis, received by letter, June 13, 1905; Nathan Martin, received by letter, May 16, 1919, and ordained to the eldership in 1920; William A. Forry, elected to the ministry in 1912, and ordained to the eldership in 1931; Samuel K. Wenger, elected to the ministry in 1914, and ordained to the eldership in 1931; Aaron S. Heisey, elected to the ministry in 1920, and ordained to the eldership in 1934; Albert Fike, elected to the ministry in 1920; Abraham Z. Brubaker, elected to the ministry in 1909; Perry Sanger, received by letter, December 27, 1926, ordained to the eldership in 1934; Paul Forney, elected to the ministry in 1944, and ordained to the eldership in 1955; Clarence B. Sanger, elected to the ministry in 1954; Carl W. Zuck, elected to the ministry in 1958; Earl E. Forney, elected to the ministry in 1958.

Samuel Kettering Wenger was born April 13, 1878. He was the son of Ezra Meyer and Amanda Kettering Wenger. His grandfather, Jacob Frantz Wenger, was a preacher in the Little Swatara congregation.

He lived the rugged life common to farm boys of his day. Being the oldest son in a family of ten children, he early learned to be industrious, responsible, and self-disciplined.

He attended the public school. Teachers rated him an able, industrious pupil. His formal education ended in the eighth grade due to his father's incapacity following an accident. Aside from helping his father on the farm, and assisting neighbors at harvesting time, he worked at the Cornwall blast furnace during the winter months to have an independent income.

On September 28, 1901, he married Ada Minerva, daughter of John Daud and Lydia Ann Dohner Boger. They had three daughters, Ethel, Edna, deceased, and Helen Naomi, wife of A. Milton Miley.

In the spring of 1902, he began farming on the land he now owns. He was a successful farmer, treating the land as a gift from God.

Brother and Sister Wenger united with the Church of the Brethren January 3, 1909. For them church membership meant dedication of life to the cause of Christ and His teachings. The church, its interests, its need, its program became an absorbing interest. In order to know more about the Bible they completed the E. S. Young Bible Studies Course taught by Elder Ammon Brubacher. The *Gospel Messenger*, *Missionary Visitor*, and Teachers Monthly were read to increase knowledge of the Bible and the work of the church. Brother Wenger added books of devotion, biography, and interpretation of the Scriptures to his library.

On January 18, 1913, the Midway congregation elected him to the office of deacon, on August 24, 1914, to the ministry, and on October 27, 1933, as presiding elder. He served in this capacity for a period of 25 years. He was presiding elder of the Schuylkill congregation from March, 1932 to March, 1947. He served on the District Ministerial Board for seven years, taught Sunday school classes for over 50 years, and represented the congregation as a delegate to the district and annual conferences on many occasions.

Although Brother Wenger continued his interest in farming, which was his way of earning a livelihood for his family, the central interest of life was the church and its witness to the teachings of Jesus.

Being a man of vision, he realized his educational limitations for the ministry, and enrolled in Bethany Bible school in 1921. This experience increased his vision of the needs of mankind. Here he met students from many lands and backgrounds, the leaders of the church and the consecrated faculty members. He formed close friendships with Brethren E. B. Hoff, A. C. Wieand, John Lear and W. W. Slabaugh. He was often heard to remark, "I could have been very narrow-minded but for Bethany."

After becoming elder of the Midway church he saw the need for better facilities for worship. He was often heard to say, "With faith in God, let us rise up and build! So they strengthened their hands for this good work." Nehemiah 2:18. In 1950 a colonial brick church was dedicated, and in 1957 the mortgage was liquidated as concrete evidence of the administrative and leadership ability of Brother Wenger.

His judgment and manner of church leadership were often used by the District to help solve problems in other congregations. He can be characterized as sensitive to and considerate of the opinions and feelings of others; tolerant; a man of convictions; friendly; optimistic with a subtle sense of humor; a liberal conservative. He was not the first by which the new was tried nor the last to lay the old aside. He always evidenced an interest in civic, business, and national affairs and believed that voting in local, state, and national elections was a Christian's duty. Through dedication, thrift, industry, wise management, and the help of a co-operative, efficient, and dedicated wife he has been able to give limitless time and liberal financial support to the work of the church and its outreach program.

Brother and Sister Wenger maintained a hospitable home. They were affectionately known to many city youth as Uncle Sam and Aunt Ada. The Brethren traveling in the interests of the dis-

Brother Wenger was not a fluent speaker. Careful preparation, sincerity, and conviction marked his sermons. He accepted people as potential sons and daughters of God, and firmly believed that by God's grace all can attain this status. Being slow to believe anything which was derogatory to another is a trait to be emulated, and helpful in church administration.

He retired from active church work at the age of 80 years. The younger brethren seek his counsel, he continues to assist in the anointing service, visiting the sick, and is in regular attendance at church and Sunday school. He is young in spirit, worn in body, but has a faith that "all things work together for good to them that love the Lord."

MINGO (1869)



New marker erected at grave of Christopher Sower, in Methacton cemetery, by annual Conference in 1938 to commemorate the 200th anniversary of the Sower Press

For many years the major concern was to prevent members from becoming worldly in attire and conduct. Much time was spent in council meetings in an attempt to hold the matter in check. Some members were disowned because they were unwilling to conform. Joseph N. Cassel expressed the belief that if one half of the descendants of the charter members were now members at Mingo it would be a large congregation.

The congregation had two meetinghouses: the Mingo house near Royersford, and the Skippack house near Collegeville. The meetinghouse at Mingo had no classrooms for the flourishing Sunday school. In the first half of the third decade there were many appeals for better facilities. Among the possibilities considered were remodeling, a new building on the same site, a new building on a site located along Route 422, and a new building in a more central location, so that the entire membership could worship in one house. The final decision was to remodel the existing house at Mingo. This was done by adding two rooms, and a vestibule at one gable end, moving the pulpit to the opposite end, and installing new flooring, new pews, and a heater in the basement. The total cost, not includ-



Mingo house, remodeled, 1926



Mingo house, dedicated 1952

ing donated labor, was about \$2,700. The remodeled building was dedicated on May 23, 1926, with G. N. Falkenstein, John Zug, and A. C. Baugher participating.

Regular revival meetings were held at both houses every year, but interest gradually declined, so that at present only members and visitors from adjoining Brethren churches attend them.

On the other hand interest in the Sunday school has increased. Sixty years ago there was considerable opposition to it, and very few of the older members attended. Now, there are very few members of the church who do not attend. There is also a flourishing vacation Bible school.

Council meetings are now held in a Christian and orderly manner.

By 1950 the remodeled church had become inadequate; consequently a new house was built, constructed of brick, and located farther back from the road. It was dedicated in May, 1952. By 1957 the mortgage was paid and the church was free of indebtedness.

The Skippack house was built from 1855 to 1857. It required some time because the heavy timbers had to be cut, squared, and piled to season, before it was ready to use. Fifty years ago only about one third of the congregation worshiped at Skippack, but the growth of the Sunday school brought changes. The children of members joined the church, new families moved into the neighborhood, and some of them became members. In the fourth decade of the present century better church and Sunday school facilities became necessary. The basement was enlarged, and an addition including Sunday school rooms was built. The pulpit was moved, new pews and new flooring were installed, and a vestibule and entrance were provided. H. K. Ober conducted the dedicatory services for the remodeled building on July 11, 1937.

The following have served as elder in charge since 1900: A. L. Grater, from 1897 to 1907; Jesse Ziegler, from 1907 to 1918; Levi Ziegler, from 1918 to 1923; Joseph N. Cassel, from January 1, 1924 to 1951; S. H. Hess, from 1951 to 1957; Harold G. Jones, moderator since 1957.

Ministers who have served here since 1900 are: Jesse Ziegler, elected to the ministry, May 10, 1890, advanced to the second degree October 11, 1891, and ordained to the eldership, May 5, 1900; Isaac Cassel, elected to the ministry, May 6, 1893; Peter A. Smith,



Levi C. Ziegler



Peter A. Smith



Samuel H. Hess

elected to the ministry, April 10, 1903, advanced to the second degree, September 7, 1907, and ordained to the eldership, September 4, 1920; Joseph N. Cassel, elected to the ministry, May 5, 1910, and ordained to the eldership, September 4, 1920; Samuel H. Hess, elected to the ministry August 12, 1916, and ordained to the eldership, September 16, 1922; Levi Ziegler, elected to the ministry, March 19, 1902, advanced to the second degree, September 7, 1907; Harry Ziegler, elected to the ministry, December 13, 1919; Ralph Jones, elected to the ministry, May 21, 1927, and ordained to the eldership, December 9, 1939; Franklin Cassel, elected to the ministry, September 8, 1934, and ordained to the ministry in 1935; Jesse K. Hoffman, elected to the ministry, December 13, 1941, ordained to the ministry, December 12, 1942, and to the eldership, March 10, 1951; and Wayne Gottshall, elected to the ministry, April 22, 1950.

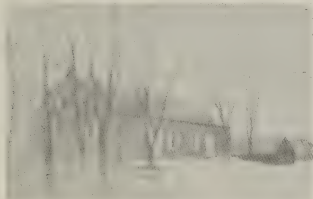
Harold G. Jones has been part-time pastor since September 29, 1957.

The membership in 1963 was 133.

Katherine Ziegler, the first foreign missionary from Eastern Pennsylvania, was a member of the Mingo congregation. She went to India in 1908.

MOUNTVILLE (1882)

The Mountville congregation was divided from White Oak in 1882. At that time it had five meetinghouses: Neffsville, built about 1870; East Petersburg, built in 1873; Manor, built in 1876; Mountville, built in 1881; and Salunga, built in 1887.



Original Mountville house, built 1881

For about 50 years council meetings were largely given over to admonitions and disciplinary action in an effort to maintain the *status quo* in dress, and to forbid activities considered unbecoming. In the last 30 years there has been a steady development in the direction of an orderly consideration of all phases of the work of the

church.

In the early years of the twentieth century some of the services, including the singing, were in the German language. In 1901 there

was an admonition in council to sing more German hymns, and in 1902 the admonition was not to have less German preaching and singing than in the past. Permission to have someone "lead off" in singing was refused in 1902. A request for quartet singing at children's meeting was not approved in 1909. In 1920 *Kingdom Songs*, Number 2, were used, but there was a request to use the hymnal more frequently; four years later the latter request was repeated. In 1926 singing classes were started under the leadership of E. G. Meyer. In 1946 permission to use a piano was granted, and in 1949 an organ was installed. At present, junior, youth, and adult choirs, as well as smaller vocal groups, enrich the services.

In 1901 requests for matting in the aisle, and insurance for the meetinghouse were refused. In 1905 permission to install matting was granted, and in 1936 it was decided to have fire insurance on the church buildings.

In 1913 permission was granted for the meetinghouses of the Mountville congregation to be photographed for the use of the historical commission (for the 1915 history). At the next council meeting this action was rescinded, but still later permission was re-granted.

Baptisms were administered in streams on a number of farms in the confines of the congregation. Sometimes "trunks" were installed, in order to obtain a sufficient depth of water without building a dam. One of these was located on the Musser farm, and in 1904 council authorized the installation of a "trunk" on the A. Hostetter farm, near East Petersburg. A. S. Hottenstein, P. S. Hottenstein, and A. Hostetter were to "see that it is put in right." The book, *Rambles in Colonial Byways*, by Rufus Rockwell Wilson, contains a chapter entitled "God's Peculiar People," in which the author describes a baptism at this site. He mentions the two ministers, referring to them, somewhat inaccurately, as "Amos Hottenstein" and "Jesse Sonan." Obviously, they were Amos Hottenstein and Henry Sonon. More recently pools, and baptistries of neighboring churches were used until the construction of the new Mountville church which contains a baptism.

In 1908, to secure financial support for the church, the council suggested the annual payment of \$1.00 per member, and for property holders \$1.00 per thousand of evaluation, "each to be his own assessor," and to be paid to the visiting brethren. But it was still necessary to take special offerings for special purposes, and to solicit funds for larger than ordinary expenditures. In 1930 it was decided to take regular offerings at every service, and since 1959 the congregation has operated on a unified budget. This latter step was taken as a result of the study of church finance during the Anniversary Call program of the preceding year.

Love feast was observed two days during the week, until 1926, when it was changed to Saturday and Sunday. In 1949 it was reduced to one day, on Sunday. Since 1961 the spring love feast has been held on Thursday of Holy Week, and the fall love feast on World Communion Sunday. In 1906 a sewing circle was approved. In 1933 a youth department was organized, and in 1938 men's work was started. In 1915 Christian workers meetings were inaugurated before evening church services. In 1911 the breaking of com-

munion bread by the sisters was authorized. In 1913, \$410.00 was subscribed to start a mission in Columbia, but the mission did not materialize.

On December 17, 1917 it was decided, by 54 affirmative votes to 47 negative votes, with three abstaining, to divide the congregation. One of the divisions became known as the East Petersburg congregation, and the other retained the name, Mountville. As a result of this division Mountville had two meetinghouses, Mountville and Manor. The new Mountville congregation organized on January 1, 1918, with Henry E. Light as elder in charge. At this same meeting Isaiah N. Musser was ordained to the eldership, and Norman K. Musser and Harry C. Neff were elected to the ministry.

In 1921 it was decided to have church services every Sunday morning, and members were advised not to join the Farm Bureau or other outside organizations. In 1923 a request to close all meetings with a benediction was rejected; seven years later it was decided to close all meetings with a benediction. A charter for the cemetery was secured in 1923.



Mountville house, remodeled 1924, razed, 1962. Spire of new church, upper left

In 1924 the Mountville house, built in 1881, was remodeled and renovated. An entrance was provided on the south side, additional

Sunday school rooms were added, furniture was purchased, a new heating system was installed, and the building was painted. The cost was \$7,260.78. The seventy-fifth anniversary of this house was observed in 1956.

In 1928 it was decided to support a missionary to Africa, at a cost of \$600. A library was started in 1929 and in 1937 a committee of 30 to visit inactive members was appointed. In 1940 it was decided to have the church year conform to the Brotherhood year, and to have services every Sunday morning at the Mountville house. Since 1941 the church has been sending the *Gospel Messenger* into every home. Individual communion cups were introduced in 1942.

In the same year it was decided to remove the shed for horses, and three years later, 1945, a church improvement fund was established. In 1946 it was decided to contribute \$1.25 per member to the supplemental pension fund. In 1949 the first Bible school was held and in the same year it was decided to procure the church hymnal.

In 1955 a refugee family was sponsored; in 1956 the Mountville church became a member of the Lancaster County Council of Churches, and a pastoral committee was appointed in 1958.

In 1960 the church adopted a new constitution which provides for a commission form of government. There are six commissions which, together, form the church board.

On May 17, 1961 A. Joseph Caricofe was elected as the first full-time pastor of the Mountville congregation. He was installed on September 3, of the same year.

Because of the fact that the remodeled church building had become inadequate to meet the needs of the Sunday school in particular, a planning committee was appointed in 1953 to study the problem and suggest a remedy. Progress was slow at first, but after more than a dozen plans had been considered, council finally approved a plan in 1960. In 1961 the contract for the new building was awarded to Ray Klump, Incorporated, of Lancaster. The contract price was \$263,470. J. Alfred Hamme and Associates of York were the architects.

Ground was broken on Pentecost, May 21, 1961, and the building was dedicated on Pentecost, June 10, 1962. The dedication sermon was preached by Nevin H. Zuck, Annual Conference Moderator for that year.



Mountville church, dedicated 1962

The building is of brick construction, colonial in design. The sanctuary and narthex are 126 feet long; the fellowship hall, including kitchen, parlor, and study, is 115 feet long; the spire, with cross, stands 104 feet high. The sanctuary seats 314 in addition to 42 in the choir loft; the fellowship hall seats 216 at tables.

The Ministerial and Sunday school meeting was held in this congregation, at the East Petersburg house, in 1911, the district Sunday school meeting in 1927, and the Men's Fellowship in 1963.

The present membership is 273.

Elders in charge since 1900 have been: Henry E. Light to May 8, 1918; Isaiah N. Musser, from May 8, 1918 to May 27, 1933; Norman K. Musser, from August 9, 1933 to September 30, 1960. J. Harry Enders has served as moderator since October 1, 1960.

Since the beginning of the century, the following ministers have served: Henry E. Light, elected to the ministry in 1873, advanced to the second degree in 1877, and ordained to the eldership in 1888; Tobias Herr, elected to the ministry in 1883, advanced to the second degree in 1885, and ordained to the eldership in 1900; I. N. Musser, elected to the ministry, March 28, 1902, advanced to the second degree, July 21, 1909, and ordained to the eldership, May 8, 1918, Norman K. Musser, and Harry C. Neff, both elected to the ministry, January 1, 1918, and both ordained to the eldership, July 22, 1931; J. Harry Enders, elected to the ministry, November 8, 1933, ordained to the ministry, November 14, 1945, and to the eldership, September 8, 1954; Milton Hess, elected to the ministry, March 27, 1940, and ordained to the ministry, March 12, 1941; and A. Joseph Caricofe, since September 3, 1961.



Isaiah N. Musser

Ministers who served the Mountville congregation prior to 1918, but, who thereafter served East Petersburg, are listed under East Petersburg.

MYERSTOWN (1919)

The Myerstown congregation is one of three congregations into which the second Tulpehocken church was divided on August 9, 1919. (For a fuller account, see Heidelberg.) The first Tulpehocken church is the mother church of Midway, Lebanon, Heidelberg, Myerstown, and Richland, whose combined membership is now 1640. The Myerstown congregation was organized on August 16, 1919, with John Herr as elder in charge. Other ministers were William Oberholtzer, Benjamin Zug, and Harvey Frantz. The membership was 150.

After the division, the Myerstown congregation had two houses, the Tulpehocken (Royer's) house, and the Myerstown house. The Royer house was built in 1840. Since the 1915 history contains a full account of it, this account will be limited to additional and later material. The only worship service now held in this house is an annual home coming, which has been observed for the last 40 years. For about ten years the Mennonites had regular preaching services here,



Royer house, built in 1840

but these have now been discontinued, since they have built a meetinghouse of their own. The young people of various Mennonite groups still have singing school in this house.

Adjoining the Royer house is a cemetery which is now supported by an adequate endowment fund, which was begun in 1920, and is supervised by the finance board of the Myerstown congregation. In most cases, on funeral occasions, the interment has taken place first, followed by memorial services in the church. Frank Layser reports that in January, 1910, when Michael Zug of Lebanon, was buried here, ten cabs, each drawn by two horses, and with the driver seated on the outside, brought the close relatives to the funeral. In 1962 the old fence surrounding the cemetery was replaced by a new one.

Less than a mile south of the Royer house, on the former Reuben Layser farm, the creek where many baptisms took place, is located. Here, on February 18, 1893, 18 applicants were baptized by Elder George Bucher in 33 minutes. The baptismal rites were usually observed at 2:00 o'clock on Sunday afternoon. Reading and Lebanon newspapers reported that on one occasion 3,000 people were present. Even a large willow tree was utilized by the curious as a vantage point from which to view the proceedings. The oldest person known to have been baptized here was John Hostetter, who, at the age of 86, was carried to the water in a rocking chair.

A Sunday school was organized at the Royer house, April 4, 1897. On the first Sunday 131 attended; the following Sunday there were 50 additional students. The first year the total enrollment was 229, of which 83 came from non-Brethren homes. Later some of these became members. During the closing moments of the assembly, following the individual class periods, the school was addressed

by the superintendent, or a visitor, either minister or layman. One of these assemblies was addressed by Elder Christian Bucher. He asked how many Johns there are in the Bible. A boy answered that there were three. When Brother Bucher asked him to name them, he said: "First John, Second John, and Third John." The boy says he remembers nothing more except Brother Bucher's friendly smile. This school operated from April to December, until 1911, when it was discontinued, because it is not far from, and midway between Myerstown and Richland, both of which now have a Sunday school.

The meetinghouse in Myerstown is of brick construction, built in 1876, and not equipped for love feast. For this reason, after the division in 1919, the Heidelberg congregation invited the Myerstown members to share their love feast. This policy was continued for several years.

In 1921 it was decided to remodel the Myerstown house, so that it could be used for love feast, and to more adequately meet the needs of the Sunday school. In accordance with an agreement, made at the time of the division, Myerstown was permitted to solicit funds for this purpose in the Heidelberg and Richland congregations. An annex of 20 feet was added to the rear of the church, providing a main auditorium of 40 feet by 60 feet. Four rooms, two on each side of the entrance were added; these can also be opened to provide an auditorium of 40 feet by 80 feet. The basement was remodeled to provide facilities for meals and love feast. A room, 14 feet by 20 feet was partitioned from the main basement for use by the sisters' aid society. The main auditorium and other rooms were equipped with new benches and other new furnishings. A new heating system, electric lights, and lavatories were installed. The old benches were converted into tables and seats for the basement. The cost of the project was \$11,848.19.

The remodeled church was dedicated on Easter Sunday, April 1, 1923. The first love feast in the church was April 28, of the same year. Among the visiting ministers present, was S. R. Zug, then past 90 years of age.



Remodeled Myerstown church

The Myerstown Sunday school was organized in 1910. The first vacation Bible school was held in 1924, with Vera Hackman as director.

In 1946 the church was incorporated, and a dwelling on the south side of the meetinghouse was purchased for \$7,500. In 1948 an organ was installed. A seven acre plot 300 feet west of the church

was purchased for \$6,500 as a site for a future church. A six acre grove two miles northwest of Myerstown was acquired by the men's fellowship, and donated to the church. In 1959 the church was re-organized on the commission system, and a unified budget was introduced. The men's, women's and youth fellowships are active.

Since 1919, 46 ministers have conducted evangelistic services in the Myerstown congregation. F. S. Carper and Jesse Whitacre each conducted three of them.

One district Ministers meeting, and two district Sunday school meetings have been held in this church.

In 1947 it was decided to call a full-time pastor, and in 1948 the call was extended to Berkey Knavel, who thus became the first full-time pastor.



William Oberholtzer

Myerstown pastors have been: Berkey Knavel, from 1948 to 1954; Albert Guyer, from 1954 to 1956; Samuel Longenecker, from 1956 to 1958; and Alan Whitacre, from 1958 to 1963.

The following have served as elders in charge: John Herr, from 1919 to 1923; William Oberholtzer, from 1923 to 1924; Michael Kurtz, from 1924 to 1939; Harvey Frantz, from 1939



Harvey Frantz

to 1946; Henry F. King, from 1946 to 1948; and Frank H. Layser, from 1948 to the present.

Ministers who have served since 1919 are: John Herr, elected to the ministry in 1871, advanced to the second degree in 1875, and ordained to the eldership, December 20, 1897; William Oberholtzer, elected to the ministry, December 21, 1896; advanced to the second degree, August 20, 1900, and ordained to the eldership in 1907; Benjamin Zug, elected to the ministry, August 21, 1905, advanced to the second degree, March 28, 1911, and ordained to the eldership, September 6, 1924; Harvey Frantz was ordained to the eldership, September 6, 1924; Elias Frantz, elected to the ministry, September 17, 1921, and ordained to the eldership, June 3, 1933; Harrison Gipe, received from Palmyra, February 11, 1923; J. F. King, received from Richland, July 24, 1925, and ordained to the eldership, June 3, 1933; Lester Bucher, received from Mechanic Grove, September 14, 1936; Paul Myers, received from West Conestoga, September 11, 1939; Frank H. Layser, elected to the ministry, September 30, 1941, ordained to the ministry, September 21, 1942, and to the eldership, March 18, 1946; Berkey Knavel, ordained to the eldership March 6, 1950; Donald Layser, elected to the ministry, March 6, 1950; Gene Bucher, elected to the ministry, August 25, 1959; and Alan Whitacre, ordained to the eldership, April 11, 1962.

The present membership is 271.

PALMYRA (1921)

Palmyra became an independent congregation by separation from the Spring Creek church in 1921. Prior to 1892, the Brethren had no meetinghouse in the Palmyra area. A few meetings were held in the old Gravel Hill church, and the earliest Brethren preaching in Palmyra was done in the home of Sister Kate Mark, who lived in the 300 block, on the south side of West Main Street. Prior to 1892 Amos Hottenstein began a revival meeting in this house; it

grew to such proportions that the meeting was continued in the Spring Creek house.

In 1892 a building committee was appointed to plan for a new meetinghouse in Palmyra. They



Palmyra house, 1892, and S. R. Zug, who preached the dedication sermon

were to build a plain substantial house, 40 feet by 50 feet, with a 12 foot ceiling. They bought an 80 foot lot on the corner of Arch and Chestnut Streets in Palmyra, and built a plain white frame meetinghouse. There were two entrances on the Chestnut Street side, one for the brethren who sat on the south side of the building, and one for the sisters who sat on the north side. There were no provisions made for Sunday school, or any

other type of service, except preaching. The room was heated by two coal stoves. There was no basement, but there was a tiny room above the paneled ceiling, which was built around the stove pipe and enclosed with board partitions. It later served as a mothers' room, and still later as a place for prayer.

On December 4, 1892 this first church on the present site was dedicated with S. R. Zug preaching the dedicatory sermon. The building had been erected at a cost of \$2,500. Some people wondered why the Brethren wanted to build a church in Palmyra, when so few members lived here, but others had faith that a living church would result from their efforts.

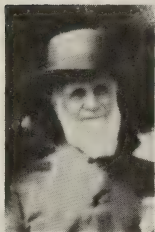
During this time, Palmyra was still a part of the Spring Creek congregation, but by 1921 this congregation had grown to a membership of 454. Since morning and evening services were held simultaneously in both Hershey and Palmyra, it was decided to divide the congregation, with the result that 206 members remained with Spring Creek and 248 members formed the new Palmyra congregation.

The first Sunday school in the Palmyra church was organized on May 20, 1894. The enrollment for that first year was 76. The following figures show the increase in enrollment by decades: 107 in 1904; 240 in 1914; 414 in 1924; 548 in 1934; 659 in 1944; 871 in 1954; and 884 in 1958.

The growth of the Sunday school made it imperative to provide more classroom space; consequently, in 1916 the white meetinghouse was razed, and a larger brick building was erected on the same site. This was done at a cost of \$17,000. The building provided three classrooms on the south side of the annex, and two classrooms under the rear gallery on the main floor. Rooms that housed the first children's department, a fellowship hall, a kitchen, and an aid society were in the basement. This house was dedicated June 3, 1917, and again people said: "What will you do with all this extra space? You will never be able to use it!" But before 1935 every inch of space in the kitchen, basement, and auditorium was so crowded that it became evident that another building project must be launched.



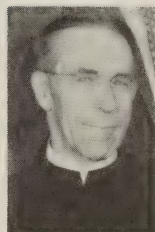
S. R. Zug



J. H. Longenecker



John C. Zug



W. F. Garber

In 1935 the congregation decided to add a side gallery and a 34 foot by 80 foot addition to the rear of the brick church, on the three floors, thus doubling the floor space. This project cost \$40,000.



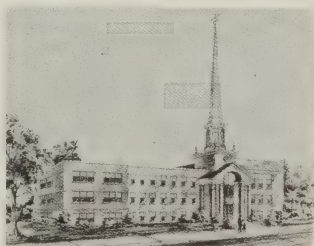
1935 church, front view

No musical instruments were used in the church before 1940, but about that time a growing interest in the ministry of music manifested itself in the church. Eventually an organ fund was started, and on June 26, 1949, an Aeolian-Skinner organ was installed and dedicated at a cost of \$20,000. Mrs. Kenneth Frey has served as minister of music for more than 20 years, and Mrs. Richard Groff has served as associate organist since 1949. More than 200 people sing in the six choirs of this congregation.

The growth in church membership during the last 20 years is indicated by the following: 640 in 1943; 740 in 1948; 874 in 1953; 915 in

1958; 955 in 1963.

About 1955 it became evident that the building had again become too small, and, as a result, a new educational wing was added. This wing containing three stories, now occupies what was formerly the site of two double houses on the south side of the church. It contains a chapel which seats 120. The original building was also completely renovated, the sanctuary was restyled in a colonial theme, and new pews were installed. The sanctuary now seats almost 900 without using additional chairs. This latest project cost \$333,800. Dedication services were held on January 11, 1959; Norman J. Baugher preached the dedicatory sermon.



Palmyra church, dedicated 1959

The congregation operates on the commission plan.

Dean Frantz, Walter Bowman, and Joseph Long have served the congregation as summer pastors.

Floyd McDowell served as the first full-time minister of Christian education, from 1953 to 1955. He was succeeded by Gale

Crumrine, who served from 1955 to 1957; Donald Rummel served as associate pastor from 1957 to 1959. Marion Petry served as intern minister in 1960.

James S. Flora was installed as pastor on October 15, 1961.

J. H. Longenecker served as elder in charge from 1921 to 1929; Frank S. Carper served in this capacity from January 1, 1929 to 1961; since 1961 Earl S. Smith has been moderator.

Ministers who have served this congregation since 1921 are: J. H. Longenecker, Frank S. Carper, elected to the ministry, March 23, 1912, and ordained to the eldership, May 31, 1926; S. R. Zug; John C. Zug; W. Frank Garber, elected to the ministry, March 26, 1923, and ordained, June 6, 1932; A. C. Reber, who moved into the Palmyra congregation in 1925; A. Stauffer Curry, elected to the ministry, June 4, 1934; Levi Zeigler, elected to the ministry, April 6, 1949; Lamar Gible, elected to the ministry, July 30, 1952, and ordained December 28, 1955; Wilbur Smith, elected to the ministry, December 30, 1953; Roger Forry, elected to the ministry, December 29, 1954; and James S. Flora elected to the ministry in 1948, and ordained in 1951.

READING (1898)

The Reading congregation separated from the Maiden Creek church and was organized, January 1, 1898. John Herr was elected elder in charge. In 1897 a brick meetinghouse had been built on Church Street, near Greenwich.

At first the services were conducted in German in the morning, and in English in the evening. Gradually the German was discontinued.

In 1958 ground was purchased for a new church in Wyomissing

Hills. Construction was started on April 1, 1959, and the first service was conducted January 17, 1960. The building was dedicated April 10, 1960 by Harold Z. Bomberger.

Since the relocation, the membership has increased, the attendance has nearly doubled, and the budget has nearly tripled. Averages for the first quarter of 1963 were: attendance at morning worship, 197; attendance at Sunday



Reading church, dedicated 1960

school, 149; offering \$457.58 per week.

In 1962 the congregation adopted the commission type of government, in which members are elected to a general church board, where they place themselves on one of five commissions.

There are many organizations and fellowship groupings, such as chancel choir, carol choir, cherub choir, women's fellowship, men's fellowship, mothers club, junior club, junior high fellowship, youth fellowship, Mr. and Mrs. club, willing workers fellowship, faithful workers fellowship, cub scouts, and boy scouts.

The present membership is 256.

Elders in charge have been: John Herr, from January 1, 1898 to 1901; Jesse Ziegler, from April 5, 1901 to 1904; John Herr, from

July 5, 1904 to 1905; E. M. Wenger, from April 1, 1905 to 1912; D. W. Weaver, from June 17, 1912 to 1914; John C. Zug, from May 18, 1914 to 1921; Adam Hollinger, from April 2, 1921 to 1924; D. W. Weaver, June 7, 1924 to 1934; M. J. Weaver, from December 4, 1934 to 1935; David H. Markey, Sr., from December 10, 1935 to 1948; S. Clyde Weaver, August 28, 1948 to 1962; Ray Kurtz, from September 8, 1962 to the present.

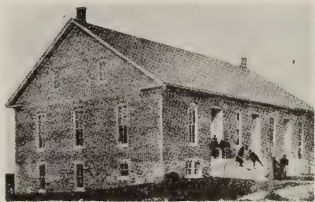
A very incomplete list of ministers and pastors follows: Jesse Ziegler, Peter Smith, elected to the ministry, April 10, 1903; David W. Weaver; Henry S. Kline; Henry H. Moyer, elected to the ministry, June 17, 1912; J. Benjamin Shaffer; Harrison Gipe; Jay G. Francis; Jesse Whitacre; Clyde M. Shallenberger; Ralph Ebersole; Ray Kurtz; Harold L. Bowser; and Donald L. Robinson.

Additional ministers elected by the congregation are: Stewart Kauffman, Vernon Powell, David Markey, Jr., James Daughtry, Robert Knappenberger, Howard Kaucher, and Carl Longenecker.

RICHLAND (1919)

The Richland congregation is the third of the separate congregations formed by the second division of the Tulpehocken church in 1919.

The first house of worship used by the Brethren in Richland was a union house, shared with the Reformed and Lutheran denominations. In 1896 the Lutherans gave their share to the remaining two, and in 1901 the Reformed members gave up their share, leaving the Brethren in sole ownership and control. Since this house was rather small, the Brethren soon decided to build a new church, and purchased a plot of ground on South Race Street, on which they erected a stone and brick building at a cost of \$8,658.80. This house was dedicated on February 1, 1914, and the former church on Main Street was sold to the Lutherans for \$1,686.



Richland house, dedicated 1914

The churches in the Tulpehocken congregation worked jointly, worshiped jointly, and governed themselves jointly; however, individual groups functioned in different areas. One such group was the sisters aid society at Richland. This organization, now the women's fellowship, has, from the beginning, been one of the strongest sources of support for the church.

After Richland became a separate congregation in 1919 it continued to hold worship services in the Milbach house, as well as at Richland. Preaching was in both German and English until 1923, when German preaching was discontinued, except on special occasions. Sunday school was also continued at both houses until 1922, when it was discontinued at Milbach. In 1929 the church decided not to have services at Milbach during the months of December, January, and February, and in 1934 worship services were discontinued there. The house was unused until 1943, when it was

rented to the Mennonites. In 1948 it was rented to the Bethel Dunkard Brethren, who are still using it.

The organizational meeting for the Richland congregation took place on August 16, 1919. John Herr was elected elder in charge and since Richland now had only one resident minister, Michael Kurtz, an election was held for two ministers. Charles Ziegler and Jonathan King were elected.



Charles Ziegler

In 1921 District Meeting was held here; in 1923 Richland had its first Bible institute, and in 1924 it was the scene of the Ministerial Meeting. In 1926 the first vacation Bible school was held, with an enrollment of 136. The highest enrollment in any one year was 290.

The Milbach cemetery board was formed in 1927, and in 1928 a benediction was first used to close a worship service. Members were also given permission to vote in the presidential election in this same year. In 1929 the sisters were permitted to break the communion bread. Also in 1929, the General Mission Board cited the Richland congregation for being among the group of churches giving \$5.00 per member per year.

B. Mary Royer, missionary to India, was supported by the Richland congregation. In 1930 an automobile was purchased for her use in India. This was a joint gift of the Richland congregation, local people who were not members of the church, and the White Oak congregation.

In 1932 the ownership of the Milbach cemetery was transferred from the church to the Milbach Community Cemetery Association. In 1934 Passion Week services were held for the first time in this congregation, and the reading of the scriptures by the deacons was discontinued. In 1936 the practice of having an offertory prayer was started. In 1930 a men's fellowship was formed, and in 1940 the first wedding was performed in the sanctuary.

Until 1941 the support of the church was based on an assessment plan, but in that year this was supplemented by inaugurating Sunday morning offerings. In this same year permission was granted to the young people to use portable musical instruments at their classmeeting but their use was limited to the basement.

Baptism had been conducted in several streams in the community, but in 1944 the first applicant for membership in the Richland church to be baptized indoors received the rite in the baptistry of the Lebanon church.

Since there was a request for a part-time pastor, a pastoral board was appointed in 1946. In 1947 Ray Kurtz was elected to this position from which he resigned in 1953.

Permission was granted, in 1947, for a piano to be used in the basement by the Sunday school. A music committee was now formed, and in 1948 the church agreed to have a Hammond electric organ installed in the sanctuary.

In 1948 printed bulletins were introduced, the congregation began to operate on a budget, and the following year a finance committee began to function. In 1951 the first consecration service

for infants and small children was held, and open communion was started. In 1952 the first church directory appeared. In 1953 it was decided to secure a full-time pastor.

In 1952 plans to remodel the brick church were submitted. In the following year bids for remodeling were received and opened. The lowest bid was \$65,879.32. All the bids were rejected by council.

Released time religious instruction was instituted in the community in 1954. The Richland church participated, and is still participating in this program.

Earl S. Lehman was elected the first full-time pastor on May 6, 1955. His pastorate began on September 3, 1955.



Richland church, dedicated 1961

It was now decided to ask for bids for the construction of a new church building. In 1960 a bid for the erection of a new building was accepted; the cost to the church was to be approximately \$121,000. The new building was dedicated on November 26, 1961 by

John Long. The baptistry was a gift of the women's fellowship as a memorial to B. Mary Royer.

Earl S. Lehman served as full-time pastor from September 3, 1955 to July 1, 1959; John Graham served from September 3, 1960 to September 30, 1963.

Elders in charge were John Herr, from 1919 to 1920, and Michael Kurtz, from 1920 to 1947. Ray Kurtz has been moderator since 1947.

An incomplete list of ministers follows: Michael Kurtz, elected to the ministry, March 28, 1911; Charles Ziegler, elected to the ministry, August 16, 1919; Jonathan King, elected to the ministry, August 16, 1919; Iram Lentz, elected to the ministry in 1928; Alton Bucher elected to the ministry in 1930; Ray A. Kurtz, elected to the ministry in 1937; Paul Hertzog, elected to the ministry in 1941; Monroe Good, elected to the ministry in 1947; Jacob Fahnestock, elected to the ministry in 1950; and Gene Wenger, elected to the ministry in 1959.

The congregation began in 1919 with 170 members; the present membership is 174.

RIDGEWAY COMMUNITY (1962)

On November 5, 1959, a recommendation by the District Board of Administration, coming out of study and work by the District Commission on Stewardship and Finance and the District Commission on Missions and Church Extension, to purchase the nine and one-half acre plot at Thirty-Fourth Street and Elmerton Avenue, for the sum of \$40,000 from the First Church of the Brethren, 219 Hummel Street, Harrisburg, Pennsylvania, was approved by District Meeting in Manheim, Pennsylvania.

The Harrisburg First Church of the Brethren, originally considering re-location, had purchased the property from Albert B. Strite for slightly more than \$43,000. The property is located in Susquehanna Township, Dauphin County. The First Church thus made a contribution of \$3,000 toward the establishment of a completely new congregation. The Commission on Missions and Church Extension was charged with the responsibility for planning and working toward the establishment of a fellowship in this rapidly growing suburban area of Harrisburg. Arthur L. Dean, Church of the Brethren building counselor, was soon authorized to do preliminary study and to make recommendations. Early consultations were held on a number of occasions with Galen B. Ogden, Brotherhood Executive Secretary of the Ministry and Home Missions commission.

On May 23, 1960, the District Commission on Missions and Church Extension called Glenn C. Zug, minister of the Church of the Brethren in Westminster, Maryland, to become organizing minister of the new church program. On September 1, 1960, the Zug family moved to 3517 Ridgeway Road, Harrisburg, Pennsylvania, and the program was formally under way.

Many preliminary study and planning meetings were held during the next twelve month period. A survey of the community was conducted by the minister, with complete survey information gathered on 1231 families in the immediate area. More definite projected financial costs of building and future growth were studied

as the first year came to a close. There were still no formal services or church school classes. There was no organized activity as such sponsored by the church. There were fellowship meetings in homes, and social gatherings in the neighborhood, where possibilities for the future were discussed.

On August 31, 1961, after considerable negotiation, a lease was signed with the Susquehanna Township School District for the leasing of the cafeteria area of the Susquehanna Township Senior High School, 3500 Elmerton Avenue, at a cost of \$45.00 per usage, or approximately \$2,600 per year.

On September 10, 1961, the first church school classes and worship service were held in the Susquehanna Township Senior High School, with 55 attending church school and 65 attending the morning service. The initial offering taken was \$83.00. The first communion service was held three weeks later on world communion Sunday, October 1, 1961.

On November 19, 1961, an informal meeting of the group was held at the Colonial Park EUB Church, 430 North Colonial Road, Harrisburg, Pennsylvania. Galen C. Kilhefner, appointed moderator of the local congregation by the District, presided. The first official governing body elected by the group on a temporary basis, called the Board of Administration, consisted of eight members as follows: Harry B. Bower, Galen G. Grubb, Harold L. Hammaker, Shirley Houser, Kenneth W. Peterman, Jesse Reber, Albert E. Richwine, and David L. Smeltzer.

On January 28, 1962, the congregation adopted a nine-month budget of \$8,415, with the provision that from these earliest days of the congregation, one-fourth of all financial contributions would go toward benevolences.

On February 11, 1962, 61 persons were received by transfer of church letter as the initial group of charter members. The charter was closed in November, 1962, prior to recognition by the District as a local congregation. At this time there were 90 charter members.

On March 18 the Harrisburg firm of Bogar & Bink, 218 Pine Street, was approved by the congregation and District Board as architectural designers and engineers for the building program.

On April 15, 1962, Diane Peterman, Brenda Zug and Mark Gibbel were baptized in the Elizabethtown Church of the Brethren as charter members of the new congregation. Diane Peterman, daughter of Mr. and Mrs. Kenneth Peterman, also formerly of First Church, has the distinction of being the first member received by baptism in the history of this church. Of the charter membership of 90 persons, 41 were transfers from the First Church.

On August 1, 1962, the Eastern District of Pennsylvania in a specially called meeting, with representatives of the local churches, approved the financial undergirding of the church program and construction of a first unit, with total costs not to exceed \$180,000. The land and \$130,000 of the total costs will be considered a direct grant, with the District paying interest on loaned money up to the total projected \$180,000 of the cost. In addition the District will support the local congregation with a grant of \$10,000 toward operational costs in 1963, and of \$5,000 in 1964. The congregation is to be self-supporting by 1965.

On September 9, 1962, the congregation approved the specifications and drawings for the first unit of the building. The District Commission and the temporary local Board of Administration had met jointly and approved them on September 6, 1962. The congregation, in a meeting at the United Church Center, 900 South Arlington Avenue, approved the first plan of organization, submitted by a committee with Jesse Reber, as chairman. The name, The Ridgeway Community Church, The Church of the Brethren, was selected as the official church name. The local congregation participated in a service of groundbreaking on September 30, 1962, and on October 16, 1962, the District Board awarded the contract to H. B. Alexander and Son, Incorporated, 315 Vaughn Street, Harrisburg, Pennsylvania, for the construction of the first unit at a cost of \$157,476. Architects fees were estimated at \$13,000, with \$10,000 remaining from the \$180,000 building budget for furnishings and equipment.

At the 1962 District Meeting at Elizabethtown, Pennsylvania, the congregation was officially recognized as a congregation in the Eastern District of Pennsylvania. Mrs. Beulah Reber, Galen Grubb, and the pastor served as the first delegates of the church to a District Meeting.

In a meeting of the congregation, November 25, 1962, the beginning of a choir program, with Mrs. Rose Rahal, organist, serving as organizing director of both a junior and adult group, was approved. These choirs began rehearsing immediately in the Colonial Park EUB Church, 430 Colonial Road, on each Thursday evening. The adult choir began singing in worship services and adding to the spirit of the congregation. They sang their first anthem on December 16, 1962. The junior choir sang their first anthem on January 20, 1963.

The first Board of Administration was elected by the congregation in this meeting, also. Officers elected were Jesse D. Reber, vice moderator, Shirley Houser, recording secretary, Kenneth Peterman, financial secretary, and Albert Richwine, treasurer. Galen C. Kilhefner continued to serve as moderator by appointment of the District. Others elected were Dr. Harry B. Bower, Earl E. Burris, Helen Chun, Harry L. Gibbel, Galen Grubb, Harold L. Hammaker, Lee Hartman, Neil Johnson, Murray L. Nell, Beulah Reber, David L. Smeltzer, Jesse Wakefield, Duncan Woodward, George Worley and Sanford Zug. The first full yearly budget of \$32,715 was approved at this meeting as a goal for the congregation with District undergirding of \$8,750. The church earlier had chosen to operate on a calendar year basis. Of the above budget \$7,500 is to be contributed to benevolences, according to the following schedule: Camp Swatara, \$50, District budget, \$3,000, Elizabethtown College, \$500, General Brotherhood Fund, \$3,000, local benevolences, \$500, Bethany Biblical Seminary, \$250, the United Churches, \$40, and other causes, \$160.

On January 6, 1963, the Board of Administration met for the first time, and the first commissions were selected to do the program work of the church, as follows: the Commission on Christian Education, the Commission of Stewards, the Commission of Deacons, and the Commission on Social Concerns. The chairmen of the commissions and the moderator of the congregation, made up the first

pulpit committee, according to the constitution.



Ridgeway church, dedicated 1963

On March 17, 1963, the congregation met in council at the United Church Center, 900 South Arlington Avenue, and made the decision to file for incorporation. Attorney Richard L. Kearns prepared the appropriate papers which were approved. The officers of the congregation were approved to sign all

necessary forms. At this meeting, also, election of delegates and of a nominating committee was held. Mrs. Beulah Reber was elected as the first delegate of this congregation to the Annual Conference held in Champaign-Urbana, Illinois, June 1963. George B. Worley was elected as the first lay representative to the Board of Directors of the United Church of Greater Harrisburg.

On April 28, 1963, Frank S. Carper, chairman of the District Board preached the sermon in a special laying of the cornerstone service, held in the Susquehanna Township Senior High School, and at the site of construction. The building was first used in June, 1963, with dedicatory activities in October of 1963.

The present membership is 122.

SALUNGA (1948)

Though the Salunga Church of the Brethren meetinghouse was built in 1887, its members remained a part of the East Petersburg congregation until 1948, when the members of the Salunga church and the East Petersburg church decided to divide into two separate congregations.

As a result of a council meeting on March 18, 1948, 147 charter members and their newly elected elder, John D. Ebersole, became a separate congregation. Ministers serving the new church were Earl C. Brubaker and Norman L. Bowers.

The first council meeting of the Salunga congregation was held April 1, 1948, at which time a report on the division of physical properties and bank balance by the East Petersburg congregation was accepted. The physical property thus solely owned by the Salunga congregation included the frame rectangle meetinghouse with basement and lot, located on Holland Street, Salunga, and a cemetery adjoining the church yard. Also accomplished during that first meeting were the organization of the church body and the election of officers.

At its second council meeting on July 28, 1948, the church approved building renovation plans involving the construction of a kitchen, a young people's room, and the installation of an oil burner, all in the church basement.

In November, 1949, the council authorized weekly editions of the church bulletin and an annual edition of the church yearbook. Robert Stehman, a member of the congregation, volunteered for the ministry, and was subsequently licensed as a minister; he was ordained in 1953. Norman L. Bowers was ordained an elder in 1949. In 1950, Earl C. Brubaker was elected elder in charge to replace John D. Ebersole, who resigned because of poor health.

By 1952 total receipts for the year were amounting to \$8,203. In 1953 a policy was adopted to make all terms of office for church and Sunday school officers three years without right of succession. An organ was purchased in 1954 with an interest-free loan received from a member.

First consideration was given to the possibility of employing a full-time pastor during the July council meeting in 1955, but no further action was taken until the October meeting of the same year when a committee was appointed to study the question and report at a future meeting. At the same meeting Earl C. Brubaker resigned as elder in charge to accept a pastorate at Sipesville, Pennsylvania. Norman L. Bowers was elected elder in charge.

In 1957 the council accepted a recommendation of the official board to elect a minister from the congregation at a special meeting called for March 22. At that meeting William Roland and Charles Denlinger were licensed. In the same year, John Hilficker volunteered for the ministry, was approved by the District Ministerial Board, and was licensed.

Authority was given to a committee to present plans for an educational building in March, 1958, and in October, council authorized the purchase of the John Herr house, located across the street from the church. In July, William Roland and Charles Denlinger, were re-licensed to the ministry. Roland resigned as of October 22, 1958 because of health, and Denlinger transferred his membership to the Bareville congregation by letter dated October 22, 1958.

Permission to accept members of other denominations into the fellowship without re-baptism was granted by the council in 1959. In the same year the John Herr house was renovated so that the second floor could serve as an apartment, and the first floor and basement could accommodate several Sunday school classes.

Two special meetings were called in 1959 for further discussion on the employment of a pastor. No action was taken at the first meeting, but a decision to seek a pastor was made at the second session, and \$5,000 was authorized in the budget for his support.

At still another council meeting in 1959 renovation of the church pulpit and choir area was authorized; further investigation was conducted in an attempt to find a pastor; and 16 inactive members were placed on an inactive list on the church records.

In September, 1960, council voted to accept Robert Turner as a part-time pastor, and in December, at a special council meeting, he was accepted as a full-time pastor.

A new constitution and by-laws were adopted in April, 1961, and by October all commissions functioning under the new constitution were operating satisfactorily. Total receipts for the 1960-61 church year were announced at \$15,042.

Pastor Turner was given permission to accept a call as superintendent of the Children's Aid Society, Neffsville, Pennsylvania, in April, 1962, and to serve the church on a part-time basis. In July, 1963, he was again accepted as a full-time pastor when his position with the Children's Aid Society was terminated because of the liquidation of the Society.

The present membership is 170.

SCHUYLKILL (1877)

What is now the Schuylkill congregation was a part of Little Swatara until 1877, when by mutual consent that section occupying the southwestern part of Schuylkill County was organized as a separate congregation. The congregation has three meetinghouses, Stroupbauer's, four miles east of Pine Grove, Swope's Valley, three and one half miles southwest of Pine Grove, and Big Dam, one mile north of Pine Grove.

The present Stroupbauer house was built in 1888. It is of frame construction, 34 feet by 36 feet, and cost \$836. At present it is used only twice a year, once in June and once in September.

The Swope's Valley house was built in 1911, of frame construction, 32 feet by 38 feet. A Brother Wolf offered to build it if the church would give \$250. It was dedicated on April 14, 1912. Only evening services are now held here.

Until 1917, none of the meetinghouses was equipped for love feasts, and consequently they were held in barns. The 1915 history is authority for the statement that at that time it was the only congregation in the District that still held love feasts in barns. Consequently, in 1917 the Big Dam house was built to accommodate love feast observances. Farmers with their teams supplied the stone from the nearby mountains for the foundation. Meck Brothers laid the brick, and the carpenter work was done by Daniel Schwartz and Sons. The building was dedicated December 1 and 2, 1917. Speakers for the occasion were John Herr, Jacob Longenecker, Hiram Kaylor, John Zug, Jacob Meyer, Jacob Pfautz, Henry Ziegler, and E. M. Wenger. The text was taken from Exodus, III, 1-5. Love feast was observed in the new church on December 25 of the same year. This would indicate that the love feast held in William B. Kintzel's barn in 1916, was the last barn love feast in the District.

A sisters aid society was organized in 1916.

District Meeting was held here in 1920, and the Ministerial Meeting in 1922.

Between 1930 and 1940 the pulpit was filled for the most part by guest ministers. Franklin Painter served as part-time pastor from 1940 to 1941. Ira Meyer served as part-time pastor for four months in 1942.

Elders in charge since 1900 have been: John Hertzler, from 1885 to 1901; J. W. Myer, Sr., from 1901 to 1905; E. M. Wenger, from 1905 to 1926; Daniel Kutz, from 1926 to 1927; Nathan Martin, from 1927 to 1932; S. K. Wenger, from 1932 to 1947; Harry G. Fahnestock, from 1947 to 1957; since 1957 Ammon L. Merkey has been moderator.

An incomplete list of ministers follows: Daniel Kutz, elected to the ministry in 1893; William Kintzel, elected to the ministry in 1904; Elias Morgan, elected to the ministry in 1911; Guy Buch, elected to the ministry, December 13, 1943; Mark Wolfe, elected to the ministry, March 13, 1944; John Kintzel, elected to the ministry, August 7, 1950; Harry G. Fahnestock; and Ammon L. Merkey.

In 1911 the membership was 85; at present it is 300.

SHAMOKIN (1897)

In 1886, William Hertzler went to Tower City, Schuylkill County, and held three meetings. In 1887 monthly meetings were

held in Tower City, and in 1889, the church was organized. In 1897 a committee, appointed by the Schuylkill church and the District Mission Board separated the northern section of what was considered territory of the Schuylkill congregation, in order to delineate the territory of the Tower City mission. By 1898 the work of the mission had reached Auburn, Clark's Valley, Pine Valley, Tremont, Mohontonga Valley, Williamstown, Mahonoy Valley, Minersville, and Shamokin. In 1911 the name was changed to the Shamokin church, since by this time no members were living in Tower City.

A Sunday school was organized in 1896, and a sisters aid in 1916.

The services in Shamokin were held in Schleif's hall at a rental of \$5.00 per month. The District Mission Board paid this until the church was able to do so. The work prospered, and a search was begun for a location for a building. A property was purchased on Market Street, but was deemed unsuitable, and later sold. In 1916



Shamokin church, built 1916

a property at Owl and Pine Streets was purchased from Harvey Mauery, and a brick church was erected there. In 1927 a brick parsonage was built next to the church.

Wolverton's Grove and Edgewood were used for baptism until 1926, when a baptistry was installed under the pulpit at a cost of \$84.00.

Paving was built around the church in 1917, and a fence was considered, but was not built until 1941. In 1942 Sunday school rooms were built in the basement.

During the pastorate of Donald Martin a bus was purchased to transport Sunday school children. In these years the church grew

to the point where there were almost 200 members. Pastor Martin, unable to support the program of the Church of the Brethren, left it, took a number of members with him, and located nearby. Perry Liskey was asked to try to bring back the scattered members. However, in 1963 the work here was scheduled to be discontinued when Herbert Wolgemuth volunteered to see what could be done to save the congregation, since there was a nucleus of faithful members who did not wish it to be closed.

At present there is a membership of 55 and an average attendance of 52.

Due to a lack of records the following lists are incomplete.

Elders William Hertzler, John Hertzler, J. H. Longenecker, H. E. Light, and Hiram Gible were among the first to have charge of the mission. Other elders in charge were: E. M. Wenger, from 1912 to 1916; John C. Zug, from 1916 to 1918; Adam Hollinger, from 1918 to 1920; David Kilhefner, from 1921 to 1931; P. J. Forney, from 1931 to 1950; Norman Musser, from 1952 to 1956; Henry Bucher, from 1957 to 1963 and Nevin H. Zuck, since 1963.

William Kopenhaver and George H. Miller were elected to the ministry here.

The following have served as pastor: Spencer Beaver, from 1906 to 1909; George Miller, from 1912 (?) to 1914; Levi K. Ziegler, from 1914 to 1917; Adam Hollinger, from 1917 to 1920; H. H. Ziegler, from 1921 to 1924; Harper Snavelv, from 1925 to 1928; J. J. Scrogum, from 1929 to 1934; Jesse Whitacre, from 1934 to 1937; R. A. Nedrow, from 1938 to 1941; Donald Martin, from 1942 to 1950; Perry Liskey, from 1952 to 1956; Harper Snavelv, from 1956 to 1957; Fred Gutelius, 1957 to 1962; and Herbert O. Wolgemuth, since 1963.

SKIPPACK (1957)

Only fragmentary facts remain regarding the history of the Skippack Church of the Brethren. In the year 1724 a group of men from the Germantown Church set out on a missionary tour and it is believed that they spent a night in the Skippack valley. The name Skippack is the Indian word for quiet waters. In the early history of the Brethren, most meetings were held in the homes of members. The first services of the Skippack congregation were held at the home of John Detwiler who, in 1815, bought a farm just several hundred yards west of the present church building. Brother Detwiler built a wagon shed which still stands on his farm in which the congregation met. The Detwiler home remained the center of church activity until the construction of the first meetinghouse sometime between 1854 and 1858. The church was built on a one-acre plot bought for \$50 from a local farmer, Jesse Cassel. The property was originally deeded to the United or Baptist Brethren, and in 1882, the trustees, Andrew Wanner, Samuel Price, and John Cassel, were the recipients of a new deed made out to the German Baptist Brethren.

For more early history of the Skippack church, one must refer to the history of the Mingo church, as Skippack was a part of this congregation until September 30, 1957. In the *History of the Church of the Brethren of Eastern Pennsylvania, 1708-1915*, the Skippack

church is referred to under the Mingo church, which is listed with the Indian Creek group. It seems evident that these churches were established by the Brethren coming from Indian Creek just prior to the year 1869 when Mingo was first represented by its own delegates to the District Meeting of that year.

Under the leadership of Joseph N. Cassel and Samuel H. Hess the thought had been expressed that when the membership of Mingo would grow to 200 or more, the best interest of God's kingdom would be served if Mingo and Skippack became two separate congregations. The church house at Skippack had already been remodeled and enlarged in 1937. The main reasons for the division were the rapid growth of the communities surrounding each church house, and the fact that they were separated by a distance of six miles.

In the year 1957, when the division took place, the Mingo and Skippack churches were being served by the free ministry. In dividing the membership, ministers, and deacons, each person was given his choice of churches, and, as a result, these divisions were just about equal. Thus, the Skippack congregation became a separate congregation on October 1, 1957, and was first represented as such at the District Meeting of 1957, after due recognition by the District.

The first moderator elected was Jesse K. Hoffman, who was a resident elder. The other ministers serving at this time were Joseph N. Cassel and Jonathan F. King.

With the growth of the community, the church felt the need for a younger man in the ministry and on March 25, 1958, Claude H. Wisler was licensed. After serving one year in this capacity, he was ordained on April 8, 1959.

In order to have better facilities for Christian education, the church was again enlarged, and the remodeled church building was dedicated on September 18, 1960. Even after these changes, most of the original walls still remain a part of the building.



Enlarged Skippack house, dedicated 1960

Galen Brumbaugh volunteered his services to the ministry and was licensed on June 16, 1962. He was relicensed on June 19, 1963.

After retiring from active pastoral work Jonathan F. King took up residence in the community in 1952 and served the Skippack church in the free ministry until the time of his death on April 25, 1962, at the age of 78.

The ministers currently serving the Skippack church are Jesse K. Hoffman, moderator; Claude H. Wisler; and Galen Brumbaugh.

In 1957 the membership was 111. At present it is 121.

SPRING GROVE (1897)

The Spring Grove congregation was organized on April 24, 1897, at the Blue Ball meetinghouse. It had formerly been a part of the Conestoga congregation, and its independent status was a result of what is known as the third division of the Conestoga congregation.

The congregation has two meetinghouses, Kemper's, and Blue Ball. The original Kemper house was of sandstone construction, built in 1864 at a cost of \$2,000. The original Blue Ball house, 30 feet by 40 feet, of frame construction, was built in 1875 at a cost of \$2,200. Since these houses had become too small, at a special council held February 12, 1947, it was decided to replace them. As a result of this a new church, 46 feet by 70 feet, was built in Blue Ball at a cost of \$20,000, which was dedicated August 19, 1951. The new Kemper



Original Kemper house

house, also 46 feet by 70 feet, was built at a cost of \$28,000, and was dedicated April 23, 1961.

The Ascension Day meeting was held in the Kemper house in 1942, and the Ministerial Meeting of 1962 was also held there.



Blue Ball house, 1951



Kemper house, dedicated 1961

The Sunday school enrollment is over 200, and two of the classes are supporting a missionary.

Regular prayer meetings are held in the church.

The average attendance at vacation Bible school for the last 10 years has been 175.

This congregation has had the following elders in charge since 1900: I. W. Taylor, from 1899 to 1933; Milton S. Stoner, from 1933 to 1943; Noah W. Martin, from 1943 to the present.

Ministers serving Spring Grove since 1900 are: I. W. Taylor, elected to the ministry in 1891, advanced to the second degree in 1894, and ordained to the eldership, May 22, 1899; S. W. Taylor, elected to the ministry in 1897, advanced to the second degree in 1899, and ordained to the eldership, September 9, 1913; Amos M. Martin, elected to the ministry, May 26, 1909; and advanced to the second degree, September 9, 1913; Milton Stoner, elected to the ministry September 15, 1917, and ordained to the eldership, December 3, 1921; Noah W. Martin, elected to the ministry, December 7, 1930, ordained to the ministry, December 31, 1931, and ordained to the eldership, November 27, 1937; Clarence W. Horst, elected to the ministry, July 27, 1940, ordained to the ministry, July 26, 1941, and to the eldership, December 11, 1957; and Eugene Martin, elected to the ministry, April 2, 1952, and ordained to the ministry, March 30, 1954.

When the congregation was organized, its membership was 80; the present membership is 139.

SPRINGVILLE (MOHLER'S) (1899)

The first Ephrata church, formed as a result of the second division of Conestoga, comprised the town of Ephrata and a large rural area to the north of Ephrata. On August 5, 1899, the rural section became an independent congregation and took the name of Springville. Israel Wenger became the first elder in charge, and the ministers were John W. Schlosser, second degree, Isaac Keller, second degree, and Henry Royer, first degree.

The congregation covered a rather large territory, and had four meetinghouses: the Springville house, a brick structure, 36 feet by 60 feet, built in 1854, and located at Springville; the Blainsport house, of frame construction, 36 feet by 40 feet, built in 1866; the Mohler house, located near Ephrata, a frame building, 50 feet by 80 feet, and built in 1872 at a cost of \$4,364.34, destroyed by fire on April 9, 1898, and rebuilt the same year at a cost of \$2,414.44; and the Denver house, of frame construction, 36 feet by 40 feet, built in 1877. In 1909, a fifth house, Cocalico, was built. It was built of brick, 36 feet by 50 feet, and cost \$1,500. In the early years, meetings were also held at a number of union houses, including Miller's, at Mt. Airy, Schoeneck, Bucher's at Denver, and Steinmetz's.

The Springville congregation was host to the District Meeting in 1908, 1916, 1930, 1938, and 1953.

In 1904 the first Sunday school in this congregation was organized; it became an evergreen school in 1911. In 1910 a request to have a children's day program was granted. A Sunday school teachers meeting was organized in 1914, and in 1917 the first Bible institute was conducted in the Springville house by D. C. Reber and R. W. Schlosser.

The congregation voted, in 1911, to use unfermented wine at the communion table. A request for a sisters aid society was granted in 1921, and in 1953 a men's fellowship was organized.

The Springville church, which in 1910 had nine places of worship, began to consolidate, so that within 49 years it had reduced to one meetinghouse. In 1913 a part of Springville territory was merged with a part of West Conestoga to form the new Akron congregation, thus transferring Steinmetz's to Akron. In 1923 the Springville house was sold to the Mennonites for \$25.00. In the same year services were discontinued at Miller's Union house. The work at Schoeneck was closed in 1924. In 1938 the Denver house was sold for \$2,000. In 1940 services were discontinued at the Blainsport house, and in 1945 this house was sold for \$1,354.29. In 1959 the Springville congregation was divided into two separate congregations, the northern portion becoming the new Cocalico congregation, and the southern part retaining the former name. Since this division took the Cocalico house from Springville, it now remains with one meetinghouse, Mohler's. In 1949, the Mohler house was remodeled and enlarged; it was re-dedicated on January 15, 1950, with R. W. Schlosser preaching the sermon.

The Springville membership, when it was organized in 1899, was 203. In 1959, after the separation of Cocalico, it had 235 mem-

bers. The present membership is 213.

Elders in charge of this congregation have been: Israel Wenger, from 1899 to 1905; John Herr, from 1905 to 1910; John W. Schlosser, from 1910 to 1918; John Herr, from 1918 to 1919; Abram Royer, from 1919 to 1921; Isaac W. Taylor, from 1921 to 1933; Rufus P. Bucher, from 1933 to 1939; and John L. Myer, from 1939 to 1961. J. C. Wine has been moderator since 1961.

The following ministers have served at Springville: Israel Wenger, elected to the ministry, May 11, 1878, and ordained to the eldership, August 8, 1891; Isaac Keller, elected to the ministry, October 24, 1882, and advanced to the second degree, January 25, 1890; J. W. Schlosser, elected to the ministry, October 4, 1890, advanced to the second degree, September 12, 1896, and ordained to the eldership, August 22, 1908; Henry Royer, elected to the ministry, September 12, 1896; Abram Royer, elected to the ministry in 1897, advanced to the second degree in 1900, and ordained to the eldership, May 26, 1919; Aaron Gibbel, elected to the ministry, October 5, 1907, and advanced to the second degree, August 22, 1908; J. Bitzer Johns, elected to the ministry, August 22, 1908, advanced to the second degree, March 14, 1914, and ordained to the eldership, October 3, 1925; Evan M. Dinger, elected to the ministry, October 7, 1916, advanced to the second degree, October 6, 1917, and ordained to the eldership, August 15, 1934; John L. Myer, elected to the ministry, May 26, 1919, and ordained to the eldership, August 15, 1934; Amos S. Heisey, elected to the ministry, August 13, 1927, ordained to the ministry, August 6, 1928, and to the eldership, July 10, 1939; Ralph B. Heisey, elected to the ministry, September 20, 1937, ordained to the ministry, September 12, 1938, and to the eldership, March 20, 1944; Donald M. Royer, elected to the ministry, September 20, 1937, and ordained to the ministry, September 12, 1938; Glenn C. Zug, elected to the ministry, March 29, 1948, and ordained to the ministry, April 13, 1954; Harry B. Gibbel, elected to the ministry, March 25, 1952, ordained to the ministry, April 13, 1954, and to the eldership, November 2, 1961; Paul H. Boll, elected to the ministry, September 16, 1958, and ordained to the ministry, November 2, 1961; Robert Heffley, elected to the ministry, September 11, 1962.

SWATARA HILL (1960)

The Swatara Hill Sunday school began on July 22, 1849, in the Gainsburg school in Dauphin County. Some time prior to 1859,

there was sentiment for building a community church, and the Booser family gave a plot of ground, where the Swatara Hill church now stands, about seven miles north of Elizabethtown, along Route 230. The church was built, and dedicated on July 5, 1859 by the people of the community as a United Brethren meetinghouse. The deed was to be made to the "United Believers in Christ", but Article I



First Swatara Hill church, 1859

of the constitution said it shall be called the "United Brethren meetinghouse". Article IV of the constitution provided that "the United Brethren shall have the privilege to make their appointments first and after theirs are made all others that wish to hold regular appointed meetings in said house can make theirs so as not to interfere with these already made". Accordingly, for many years, the United Brethren, the United Zion's Children, and the Spring Creek German Baptist Brethren held services every four weeks, in turn.

In 1900, at a Spring Creek council meeting, held on a Saturday, Joseph Aldinger was elected a deacon. The next day, Sunday, was the time for Spring Creek's Swatara Hill appointment. However, all the Spring Creek ministers thought it was the turn of another minister. Consequently, when Brother Aldinger arrived at Swatara Hill, since no minister was present, he was obliged to fill the pulpit himself, on his first day as a deacon.

In 1903, Spring Creek asked the Elizabethtown congregation to take over the Brethren appointments at Swatara Hill, which was done.

The Union Sunday school continued until approximately 1921, when it was discontinued because of lack of interest and support. The United Brethren church services were also discontinued, but the remaining two denominations continued their work.

By 1927, community interest in the preaching services was so low that some members of the Elizabethtown congregation thought that they should discontinue their preaching appointments. Others felt that before this was done an effort should be made to revive interest. Accordingly, J. I. Baugher and C. R. Frey, of the Sunday School Board of the Elizabethtown church, made a survey and found considerable interest in having a Sunday school. On April 15, 1927, the new Sunday school was organized.



Enlarged Swatara Hill church, 1945



Enlarged Swatara Hill church, 1955

In 1945 an annex was built on the front of the church, providing a mothers room, a nursery, a vestibule, and a classroom on the second floor. In 1950 new pews were installed, and in 1955 a basement was excavated under the old church, and another annex was built on the rear of the church.

In 1958 the United Zion's Children discontinued their participation, thus leaving all appointments to the Brethren. Consequently the Dauphin County Court granted a new charter to the Swatara Hill Church of the Brethren. Since it was considered an outpost of the Elizabethtown church, the latter congregation granted its re-

quest to form a new congregation. On May 23, 1960, it organized with Howard Bernhard as moderator, Curtis Weddle as pastor, and John R. Hershman as minister. It was recognized as a new congregation at the District Meeting held at Bachmanville on November 2, 1960.

The congregation has a women's fellowship, a men's fellowship, and a youth fellowship. Nine heifers for relief came from Swatara Hill farms.

The present membership is 147.

Part-time pastors have been: Ira D. Brandt, from 1927 to 1941; John S. Baker, from 1941 to 1943; John R. Hershman, from 1943 to 1952; Daniel A. Hoopert, from 1952 to 1957; Curtis Weddle, from 1958 to 1962; Paul M. Forney, since 1963.

WEST CONESTOGA (1864)

West Conestoga became a separate congregation as part of the second division of the Conestoga church. It was organized on May 5, 1864, at the home of Jacob S. Minnich, near Akron. Christian Bomberger was elected elder in charge, and the ministers were Jacob Reinhold and Christian Brubaker.

There were four houses of worship in the West Conestoga territory: Lane's, a brick building, 40 feet by 50 feet, in Manheim Township; the Lexington house, at Lexington, a frame structure, 44 feet



Middle Creek house, built 1874



Middle Creek house, dedicated 1961

by 50 feet; the Middle Creek house, of frame construction, 50 feet by 80 feet, built in 1874, and located two miles west of Lincoln; and the Millport house, which was a union church.

Services were held at Middle Creek every two weeks, and every six weeks at Lane's, Lexington, and Millport. In 1939 the Middle Creek house was remodeled to provide more adequate Sunday school facilities, after the completion of which, services at Lexington were discontinued. Lane's and Millport had been closed prior to this date.

Additional improvements were made to the Middle Creek house from time to time, but finally it was decided to replace it with a new structure. Ground was broken on April 9, 1960, the cornerstone was laid on August 28 of the same year, and the new building was dedicated on October 8, 1961.

District Meeting was held in this congregation in 1923 and 1949, as well as the 1915 Ministerial Meeting, and the 1962 Men's Spring Fellowship.

Since 1959 babies have been consecrated on Mothers' Day. A children's day program is held in June.

Bible institutes are held every fall; A. C. Baugher and Martha Martin were the first instructors.

The vacation Bible school is held the last week in July and the first week in August. There are classes for all ages, from three year old children to octogenarians. The average attendance is over 200.

Prayer meetings are held every two weeks, and attendance is commendable.

Laymen's day is observed, and the youth, junior, and intermediates occasionally participate in worship services.

The appeal of missions, both home and foreign, is very strong here. The congregation supports Violet Pfaltzgraff in Africa, and Estella Horning in Ecuador. Earlier it supported I. W. Moomaw, Goldie Swartz, Amsey Bollinger, and Kathryn Ziegler.

The annual deacons visit continues, and visiting is also done during revival meetings, which last two weeks.

The sisters aid is now combined with the women's fellowship which was organized in 1962. The men's fellowship was organized in 1945. The organization date of the youth fellowship is 1930. These three groups are exceptionally active.

The Sunday school has an enrollment of more than 300. There are seven organized classes.

The present church membership is 305.

Elders in charge since 1900 have been: Jacob Hackman, from 1880 to 1900; John Myer, from 1900 to 1912; Cyrus Gibbel, from 1912 to 1923; I. W. Taylor, from 1923 to 1933; Harvey Markley, from 1933 to 1955; Bard Kreider, since 1955.

An incomplete list of ministers, who have served the congregation since 1900, follows: Jacob Hackman, elected to the ministry, May 24, 1866, and ordained to the eldership, August 1, 1878; John Myer, elected to the ministry, May 29, 1879, advanced to the second degree, June 3, 1887, and ordained to the eldership, August 1, 1898; Cyrus R. Gibbel, elected to the ministry, April 25, 1889, advanced to the second degree, April 8, 1895, and ordained to the eldership, July 5, 1906; Edwin B. Brubaker, elected to the ministry, August 6, 1900, and advanced to the second degree, January 1, 1906; Adam G. Fahnestock, elected to the ministry, January 2, 1911, and advanced to the second degree, August 2, 1913; Wallace Zook, elected to the ministry, January 15, 1914; Harvey Markley; Reuben Myer; Bard Kreider; Henry Wenger; Elmer Brubaker; and Donald Witters.

WEST GREEN TREE (1902)

The West Green Tree congregation, formerly a part of the Chiches congregation, was organized in 1902. Worship services and Sunday schools have been conducted at the West Green Tree meetinghouse, built in 1869, at the Rheems meetinghouse, built in 1903, and at the Florin meetinghouse, purchased from the Methodists in 1912. Services were conducted in a house at Marietta from 1918 to 1927 when the building was sold for \$700.00. The West Green Tree house was remodeled in 1952-53, and an organ was installed in the sanctuary in 1957. In 1954 a new congregation was organized at Florin. The Sunday schools and alternating worship services were continued at Rheems and West Green Tree, respectively, until the Rheems house was sold for \$8,000 in 1963 to be used as a rest home.



West Green Tree house



Rheems house

In 1959 the congregation purchased a lot for \$5,000 for a new building at Rheems. In 1963 the lot was exchanged for a larger lot of approximately eight and one half acres, at a total cost of \$8,500. The building committee was also authorized to employ a church architect to prepare preliminary plans and cost estimates for a church at Rheems.

The congregation has, from its beginning, had a self-supported ministry. An incomplete listing of ministers who have served since 1900 follows: D. M. Eshleman was elected to the ministry in 1895, before the division of Chiques; Hiram E. Kaylor and Samuel S. Shearer were elected in 1902; Nathan W. Eshelman was elected in 1912; Hiram S. Eshelman was elected in 1918. In 1911 Nathan Martin transferred from Elizabethtown; John B. Brubaker transferred from East Fairview; Jacob H. Gingrich transferred from Annville. Dorsey F. Butterbaugh was elected in 1922; Abram N. Eshelman and Harry Eshelman were elected in 1939; Henry Becker was elected in 1942; Robert F. Eshelman was elected to the ministry in 1943 in the First Church, Chicago, Illinois, and Howard Bernhard was elected in 1944.

In 1950 Robert A. Hess was elected to the ministry, and in 1953, with his wife, Anna Mary, went to the mission field in Nigeria and they are now supported by the West Green Tree congregation.

In 1953 Roy S. Forney and William Walters were elected to the ministry; the latter is now the pastor of the Mansfield, Ohio, church. Walter E. Shank was elected to the ministry in 1955, and is now pastor of the Pleasant View church in West Virginia. LeRoy Hawthorne and James Ober were licensed in 1957; Arthur Gish, following Brethren Volunteer Service work in Europe, was licensed to the ministry in 1962 and is now pastor in Akron, Indiana.

Ira Meyer and Rufus McDannel have served in the ministry here at various periods.

Abram N. Eshelman served many years as elder in charge and is the present moderator.

West Green Tree began with a membership of 210, in 1902; in 1915 it was 245, and in 1963 it was 279.

WHITE OAK (1772)

The White Oak congregation was separated from Conestoga in 1772. There were no meetinghouses built until 1859, when two were erected: Kreider's one half mile south of Manheim, which remains



Kreider house, built 1859



Longenecker house, built 1912



White Oak house, built 1915



Manheim house, built 1949

about as it was in 1859, and Longenecker's, one mile west of Lititz. The latter was replaced by a new and larger building in 1912, which was remodeled in 1955. The Gibble house, near Elstonville, was built in 1872; it was replaced in 1915 by the White Oak house, near White Oak. The Manheim house, on East High Street, of frame construction, was built in 1893. This building had two side aisles, but no center aisle. A partition, running lengthwise, divided the men's side from the women's side. The deacons sat at the ministers' table, facing the ministers, but with their backs to the congregation. This house was replaced, in 1949, by a brick house on Linden Street. The

Graybill house, near Elm, was built in 1861; it was replaced by a new house in 1881, which was enlarged and remodeled in 1948.

Worship services are conducted every Sunday morning at 10:00 o'clock, rotating between Manheim, Longeneckers, and Graybill's and every two weeks in the evening at Manheim, except in the summer, when the evening



Graybill house, built 1881, enlarged 1948

services are held in the Kreider and White Oak houses.

Prayer meetings are held weekly, usually in private homes. They are arranged by a committee of three, serving three-year terms, one being elected every year.

Sunday school was started at the Manheim house in 1902, with Hiram Gibble as the superintendent. After several years it was discontinued because of opposition, but in 1912 the congregation decided to restore it. Sessions are now held at the Manheim and Longenecker houses every Sunday morning. Since 1919 the official board has been presenting nominations for Sunday school officers and the church elects by ballot.

Since 1918 there has been a missionary committee, with staggered three-year terms. The congregation has supported several missionaries in the foreign field, and is at present supporting two natives in India and two in Africa. Mary MacManes is being supported in India.

In 1905 the membership was approximately 380; it is now 590.

Elders in charge since 1900 have been: B. Z. Eby, from 1883 to 1904; Hiram Gible, from 1904 to 1917; Nathan B. Fahnestock, from 1917 to 1925; Linn Longenecker, from 1925 to 1926; Charles Cassel, from 1927 to 1940; Christian Gible, from 1940 to 1956; Graybill Hershey, from 1956 to the present.

Ministers since 1900 are: Benj. Z. Eby, elected to the ministry, December 25, 1871, and ordained to the eldership in 1883; Hiram Gible, elected to the ministry in 1877, advanced to the second degree in 1883, and ordained to the eldership in 1900; Israel Graybill, elected to the ministry in 1883, advanced to the second degree in 1884, and ordained to the eldership in 1910; Reuben Graybill, elected to the ministry in 1885, advanced to the second degree in 1891, and ordained to the eldership in 1910; Nathan B. Fahnestock, elected to the ministry in 1898, advanced to the second degree in 1903, and ordained to the eldership in 1912; Linn Longenecker, elected to the ministry in 1906, advanced to the second degree in 1910, and ordained to the eldership in 1923; Charles D. Cassel, elected to the ministry in 1907, advanced to the second degree in 1911, and ordained to the eldership in 1927; Israel B. Graybill, elected to the ministry in 1911, and ordained to the eldership in 1930; Christian W. Gible, elected to the ministry in 1922, and ordained to the eldership in 1937; Graybill Hershey, elected to the ministry in 1925, ordained to the ministry in 1926, and to the eldership in 1940; Milton Hershey, elected to the ministry in 1932, ordained to the ministry in 1933, and to the eldership in 1942; Ollie Hevener, elected to the ministry in West Virginia, moved into the White Oak congregation in 1933, and ordained to the eldership in 1947; Jere Cassel, elected to the ministry in 1940, ordained to the ministry in 1941, and to the eldership in 1950; Kenneth H. Hershey, elected to the ministry in 1955, and ordained in the same year; Rufus Fahnestock, elected to the ministry in 1957, and ordained to the ministry in 1958; James Myer, and Samuel Cassel, elected to the ministry in 1962.

PEACH BLOSSOM AND RIDGELY

The 1915 History, in Part IX, which it designates "Missionary Group", gives an account of the Peach Blossom and Ridgely congregations, which, though located in the state of Maryland, were a part of the Eastern District of Pennsylvania. Older members of the church will recall that they were listed in our district directories until 1944. In 1936, J. M. Henry's *History of the Church of the Brethren in Maryland*, was published; Peach Blossom and Ridgely do not appear in this book. In order to eliminate this gap of 30 years, it was thought wise to include in the present book information concerning these congregations up to the time when they withdrew from Eastern Pennsylvania.

The Peach Blossom congregation was organized by elders from Eastern Pennsylvania on October 16, 1881.

A number of young people served in CPS, and Anna Hutchison served as a missionary to China from 1911 to 1941.



Peach Blossom church



Ridgely church

Joseph Rittenhouse and Norman Warner were elected to the ministry in 1917, and Paul Fike in 1939. At the invitation of the church, Barry T. Fox moved here from Pennsylvania in 1919, and H. H. Ziegler moved from Ridgely, Maryland in 1935.

The Ridgely congregation was organized August 2, 1884.

The first attempt to organize the youth occurred in 1920, and the first landscaping done on the present church grounds was done by the youth.

Elders in charge have been: T. F. Imler, from 1914 to 1917; S. K. Fike, from 1917 to 1918; Aaron C. Reber, from 1918 to 1934; Albert J. Fike, from 1934 to 1944.

The following have served as part-time pastors: Harry H. Ziegler, from 1924 to 1932; Bernard King, from 1932 to 1934; and Joseph Rittenhouse, from 1934 to 1942.

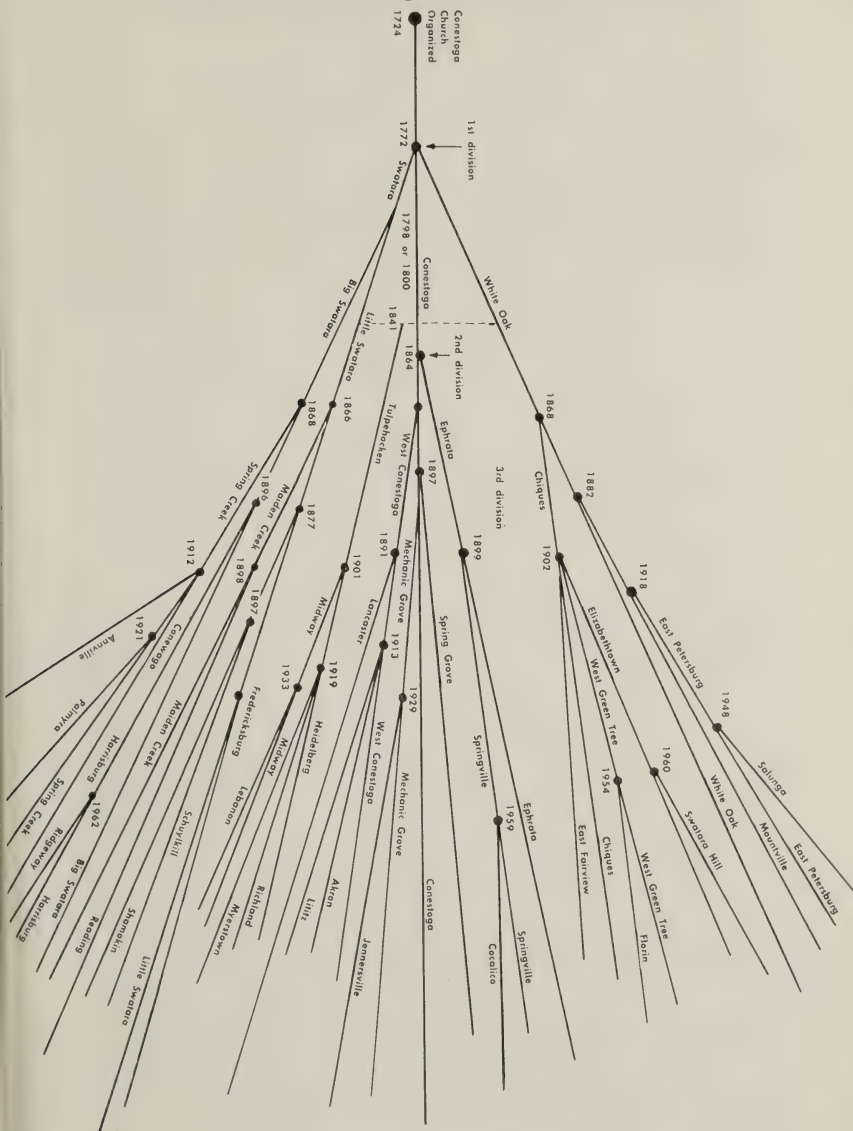
Ministers elected are: A. C. Reber, 1915; Charles Cherry, 1920; Jesse Reber, 1920; and Jesse Ziegler, 1931.

Until 1944 some of the congregations on the Delmarva peninsula were part of the Eastern District of Pennsylvania; others were part of the Eastern District of Maryland. On April 19, 1944 the congregations in this area met in the Denton, Maryland, church and organized a new district of the Church of the Brethren with the name Mardela. Peach Blossom and Ridgely, therefore, withdrew from Eastern Pennsylvania and became a part of Mardela.

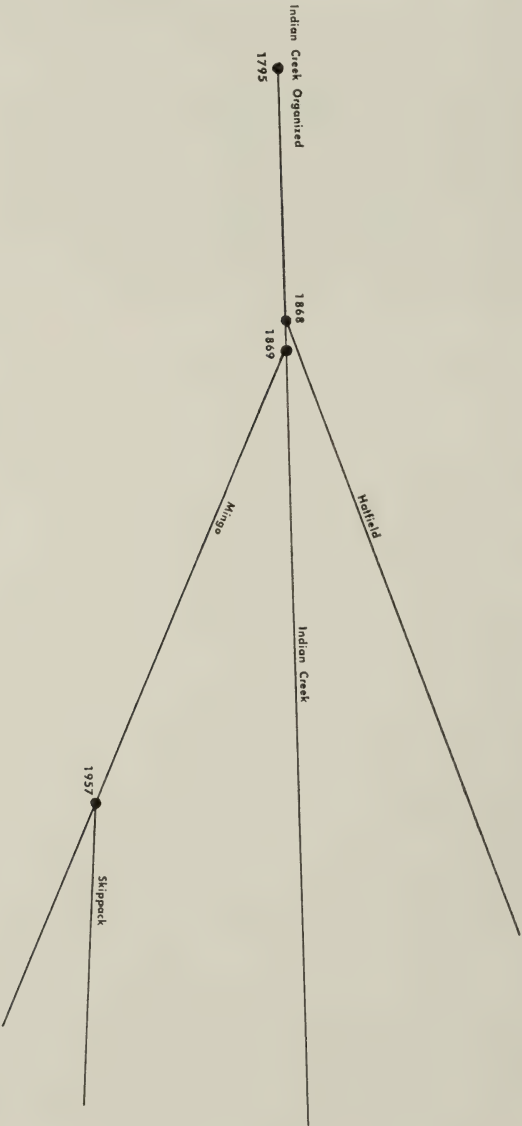
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In colonial times the territory of Eastern Pennsylvania included all of the colony, and in the mid-nineteenth century it was designated as Pennsylvania, east of the Susquehanna River, New Jersey, New York, and New England. In 1911, eight churches in and near Philadelphia, and all the territory east of the Delaware River were organized into the district called Southeastern Pennsylvania, New Jersey, and New York. In 1955 this name was changed to the North Atlantic District. The work at Brooklyn, New York, was under the care of the Mission Board of Eastern Pennsylvania until May 31, 1912, when it was transferred to the jurisdiction of the Mission Board of Southeastern Pennsylvania.

Divisions of the Conestoga Church from 1724 to 1963



The Church of the Brethren
Montgomery County Churches



Chapter II

DISTRICT ACTIVITIES, ORGANIZATIONS, AND INSTITUTIONS

THE DISTRICT MINISTERIAL BOARD

For almost 200 years of the history of the Church of the Brethren, the work now assigned to the District Ministerial Board was done by the adjoining elders of a local congregation or by a special committee sent by the Annual Conference.

In 1917 the Annual Conference authorized the appointment of a District Ministerial Board of three, able, active elders who would be responsible for all matters pertaining to the work of the ministry in their district.

At the next District Meeting in 1918 such a board was created, and I. W. Taylor, H. K. Ober, and J. H. Longenecker were the first members of this Board in Eastern Pennsylvania.

Through the intervening years to 1963, sixteen men have served in this capacity: H. F. King, 18 years; I. W. Taylor, 15 years; N. K. Musser, 15 years; H. K. Ober, 13 years; S. H. Hertzler, 11 years; Nathan Martin, 9 years; J. H. Longenecker, Abram Eshelman, and Carl W. Zeigler, 8 years; S. Clyde Weaver, 7 years; H. A. Merkey, 8 years; R. W. Schlosser, 7 years; John Herr, S. K. Wenger and J. Herbert Miller, 5 years; and Nevin Zuck, 3 years.

The personnel of this Board has exerted a tremendous force for good in the life of the District.

Here were men of vision and conviction, men who were loyal to the General Brotherhood and faithful in interpreting and putting into practice the decisions of Annual Conference. It was largely through the character and influence of men like Hertzler, Longenecker and Taylor that Eastern Pennsylvania was saved to the Brotherhood at the time of the Dunkard Brethren split of 1926.

These men were old enough to remember the experience of the 1880's, that even though one elder might withdraw his membership and join the Old Order group, the rest of his congregation continued to work on with the General Brotherhood as though nothing had happened.

Much credit is due to this Board for unity and adjustment in periods of transition in the life of the church. Their aggressive leadership and wise counsel were evidenced in district conferences and local council meetings, and laid a strong foundation for the church of the future.

Representatives of this Board are present at all elections, ordinations, and installations of elders, moderators, ministers, pastors, and deacons in the District.

The Ministerial Board keeps accurate records, and reports to District Meeting and to the Ministry and Home Mission Commission of the General Brotherhood each year. It is this Board that is now responsible for the annual District Directory.

The recruitment for the Ministry has been a growing concern of this group. They have encouraged the claim of the ministry on

young men as a life vocation. Many of these young men now serve as pastors, and provide responsible leadership across our Brotherhood.

This Board not only examines each candidate for the ministry but counsels with all our licensed ministers and endeavors to deepen their spiritual life.

Since 1893 our District Ministerial Meetings have been held to provide inspiration and help to all our ministers. The first of these meetings was held November 21 and 22 of this year in the Elizabethtown house of the Chiques congregation. The committee to arrange for the meeting consisted of George Bucher, S. R. Zug, H. E. Light, J. H. Price, and William Hertzler. S. R. Zug and George Bucher served as moderator and clerk, respectively. The second meeting was held in the Spring Creek congregation, the third in the East Petersburg house of the Mountville congregation, and the fourth in the Ephrata congregation in 1897. Among the German speakers at the Ephrata meeting were John Herr and Hiram Gible. A portion of the latter's remarks follows:

Ich will Deutsch schwetze. Viel laese hut mir net viel gutes gathu, ovver sorgfeltig laese. Denka, won om bluga, hut mir viel kolfe. En ocker hut net viel saege, der onner dernabe hud. Die ursach is der aent is goot gedingt. Es wert k'sawt "er bredigt gern". Die ursach is er hut sei element drin.

Brethren Herr and Gible were followed by W. M. Howe, who introduced his remarks by observing that it did him a lot of good to hear the German brethren speak, although he hadn't understood a word. Incidentally, this state of affairs was one of the reasons why, until 1876, an interpreter was one of the regularly elected officers of District Meeting. Since 1929 meetings for ministers only, and since 1963 our New Year's meeting for ministers and their wives have provided much needed fellowship and real help.

The District Meeting report of 1935 encouraged ministerial growth by an approved reading course, which has since been made a requirement for ordination to the ministry.

In 1939 two classes for Bible study were held in different sections of the District under the direction of the Board.

Since 1941 financial aid to ministers attending Elizabethtown College has been granted by the District to licensed ministers approved by the District Ministerial Board.

In 1952 a ministers retreat at Camp Swatara was inaugurated.

This Board has maintained an interest in evangelism. By its report on net loss or gain in membership each year it has reminded the District of its need of evangelism.

As early as the report of 1921 the Board helped churches to secure evangelists and in 1922 compiled a list of approved evangelists for the churches of the District. In more recent years there has been a special Commission on Evangelism which plans more effective methods in accomplishing this great task.

Only eternity will reveal the tremendous force for the unity of congregations exerted by the men of this commission in healing differences among the membership of various congregations, as their representatives were present in the many council meetings. The

encouragement and strengthening of the ministers of the District and the young men who were led to accept the call of God for their lives have been significant aspects of the work of the District Ministerial Board.

Since the commission system of organization of the District has been in effect, the work formerly done by this Board has been taken over by the Ministry and Evangelism Commission, which is composed of five members.

CHRISTIAN EDUCATION

There was a time when some of the Brethren were opposed to the Sunday school movement. This had not been true of the Brethren from their beginning, for as early as 1738 the mother church at Germantown was regularly maintaining a Sunday afternoon service for the study of the Bible, especially for its young people. This was 42 years before Robert Raikes began his Sunday school work in England.

However, between 1738 and 1838 a change took place among some of the Brethren. The Annual Meeting of 1789 advised in favor of Sunday schools; but in 1838 the advice was against them. In 1857, the following query is recorded: "How is it considered for Brethren to have Sabbath schools conducted by the Brethren?" The answer was: "Inasmuch as we are commanded to bring up our children in the nurture and admonition of the Lord, we know of no scripture which condemns Sabbath schools if conducted in gospel order and if they are made the means of teaching scholars a knowledge of the Scriptures."

Elder Hiram Gible, of the White Oak congregation, was able to recall a Sunday school, organized, as early as 1845, in a schoolhouse, by Brother Jonas Leopold, who had moved into the White Oak congregation from Chester County.

About 1865 the American Sunday School Association of Philadelphia organized a Sunday school in Hoffer's meetinghouse in the Spring Creek congregation, in Dauphin County about three and one half miles north of Elizabethtown. William Hertzler, father of S. H. Hertzler, was superintendent of this union Sunday school. The first Sunday school among the Brethren in Lancaster County was "allowed" in the Chiques congregation in 1871, through the influence of S. R. Zug. At first it had to be held in the schoolhouse adjoining the meetinghouse, but later it was transferred to the church.

In 1898 the Annual Meeting advised that each state district appoint a Sunday school secretary, whose duty it shall be to inspire the Sunday school work of the district, and also to supply the Sunday School Advisory Committee with such statistics and other information as that committee may ask for.

The Eastern District of Pennsylvania, in the same year, appointed S. H. Hertzler as its first Sunday school secretary; he served until 1901. E. M. Wenger was named as his successor and served until 1905. George W. Henry served until 1909, H. K. Ober until 1912, Nathan Martin until 1921, H. H. Nye until 1923, Jacob H. Gingrich until 1924, H. A. Merkey until 1929, Roy S. Forney until 1933.

The District Meeting of 1905 requested a report of the Sunday schools of the District and E. M. Wenger reported a total of 55 Sunday schools, of which 32 were evergreen, the remaining ones having sessions only six to nine months in the year. The work of these faithful Sunday school secretaries consisted largely of visitation of all the Sunday schools in the District encouraging and advising them on better methods of teaching and management.

In 1920 a district Sunday school board was authorized by the District Meeting. H. A. Merkey, W. K. Connor, and Grover C. Bair were elected to serve. They assisted the secretaries in visitation and encouragement of better training of Sunday school teachers, and better methods in Sunday school work.

In 1922 the Church of the Brethren pioneered in many communities in introducing vacation Bible schools. In that year the report of the Sunday school secretary showed that eight such schools were held in the Eastern District of Pennsylvania.

The Sunday School Board deserves a great deal of credit for its work with the young people. It originated the idea of a joint conference of the young people of the Eastern and Southern Districts. The District Meeting of 1925 gave its official sanction to this new venture. From this type of conference was born the idea of a five day conference which was held on the campus of Elizabethtown College in 1929, and which grew to a three week conference by 1933. By 1935 the length had increased to four weeks, and in 1936 it was referred to as Camp Conewago. In 1943 the Eastern and Southern districts of Pennsylvania purchased a permanent site known as Camp Swatara. Representatives of the North Atlantic District were also present when the site was selected.

In 1932, by action of the District Meeting, the district Sunday School Board and the district Welfare Board were merged to form the district Board of Religious Education. With this broadened scope, this latter board has, through the years, been responsible for many inspirational meetings, leadership training courses, sectional conferences, and workshops.

This board, in conjunction with the District Mission Board, utilized Ascension day, Memorial day, and July 4, as times for joint Sunday school and missionary programs. These meetings were a means of sharing better methods among Sunday school workers, and of advancing the work of Christ in many areas. By 1940, the Labor day meeting, which from the beginning had been reserved for Christian education, included a young people's division. This proliferation continued until all age groups had their sectional conferences. Attendance and interest grew to such proportions that additional churches or tents had to be used to accommodate the people.

In 1937 a district youth cabinet was organized, and a peace director was appointed. The Board was very helpful in disseminating peace education and in helping young men of draft age in their decisions, accomplishing much in the handling of this problem through peace institutes. In 1939 a district women's cabinet was organized, and as additional age and interest groups were organized, they had representation on the Board through an associate member. In 1940 the Board assisted with the first work camp in this area.

In 1941 Mrs. Mary Weaver was appointed district director of Children's Work; later a Children's Work cabinet was formed. In 1948 Mrs. Evelyn Saylor was appointed district director of Junior High Work, and a district cabinet was also formed. In these two fields of endeavor many years of tireless effort were devoted to interpreting the aims and purposes underlying the curriculum materials, and to sharing ways and means of accomplishing the goals. This entailed visits to individual congregations, sectional meetings at district conferences, evening and week end training institutes in various areas of the District, and the summer workshops and laboratory schools held in alternate years at Elizabethtown and Juniata colleges. In the Junior High department much pioneer work was done on a district-wide program, which aroused widespread interest, and brought numerous inquiries and requests for information from other districts and regions of the Brotherhood.

In 1942 church music institutes were held in three strategic centers in the District, and by 1945 a Music and Worship committee was authorized. This committee arranged for annual festivals and hymn sings on a district basis.

In 1946 the young adults of the District organized. They, too, have arranged fellowship meetings, and have been interested in home and family life institutes.

Since 1946, H. J. Frysinger has maintained a district film library. By the payment of a nominal fee, churches may borrow films for use in Sunday school classes, class meetings, Bible school, and workers conferences. This district film library has grown to such proportions that its services are being utilized by churches in adjoining regions.

Since 1951 the Board has been helpful in the development of church libraries. For many years Helen Ziegler served as director of libraries.

In 1958 the District authorized a district Board of Administration, and since that time the work of the Board of Religious Education has been assigned to the Christian Education Commission.

In 1960 the District Meeting approved the idea of a tri-district program of Christian education for the North Atlantic, Eastern, and Southern Pennsylvania districts. Mrs. Nevin Fisher was named as the tri-district director of Christian education, and gave her first ten-month report to the District Meeting of 1962, in which she stated: "The Eastern District is fortunate in having so many devoted people serving in the various offices of its Christian education program. The cabinets and other groups carry many responsibilities and discharge them with distinction. The Eastern District perhaps has the most talent per pew of any geographical area in the entire Church of the Brethren."

The work has grown until it is exceedingly difficult to condense all of the activities, plans, and concerns of the many areas encompassed in the program of Christian education. There are 14 different cabinets, individuals, or areas of interest reporting to the Christian Education Commission, and looking to it for guidance and direction.

In comparing the report of the district Sunday school secretary in 1913 with the record 50 years later, one can not fail to note with

gratitude that church membership has increased from 6,243 to 15,253; likewise, total Sunday school enrollment has increased from 6,730 to 14,717, and the average attendance in Sunday school has increased from 3,717 to 10,566.

THE BIBLE STUDY PROGRAM

One of the results of the emphasis on Bible study, in the planning for, and founding of Elizabethtown College, is to be found in the fact that from the beginning, the college conducted Bible Terms, which later became known as Bible Institutes.

In 1901 a special Bible Term was scheduled in connection with the dedication, March 4, 1901, of the first college building, Alpha Hall. It was held from March 4 to March 28, with J. Kurtz Miller as the teacher. H. E. Light was in charge of the evening services.

From 1902 to 1910, Bible Terms of more than two weeks duration were held. There is no record for 1911. G. N. Falkenstein, Wilbur Stover, and E. S. Young were speakers for the 1902 term. In 1904 William Howe preached in the evening, as a result of which 17 were baptized.

From 1912 to 1916, Bible Terms of over a week in length were held; in 1917 and 1918 they were one week in length. From 1919 to 1922 their duration varied from six to eight days, and from 1923 to 1927 they were six days in length; during this latter period, also, the term Bible Institute came into use. They continued until 1949, except that there is no record covering the year 1937. After 1949 there was greater emphasis on local Bible institutes, conducted by members of the College faculty in the congregations of Eastern and Southern Pennsylvania.

The first District Sunday School Board was formed, April 29, 1920. This Board, with the District Mission Board, through the College Bible department, arranged for Bible courses, at the college, intended for ministers and other church workers. Courses were taught, during the day, by H. K. Ober, R. W. Schlosser, Martha Martin, and J. I. Baugher. On September 10, 1926, classes were started at Myerstown by Nathan Martin and Martha Martin, and on January 6, 1927, classes were begun in Lancaster by Martha Martin and A. C. Baugher. This type of work continued through 1927 and 1928.

In 1939 the District Ministerial Board, at the request of District Meeting, provided plans for Bible courses, primarily for ministers, at several points in the District. In February of that year a class, taught by H. F. King, was begun at Richland, and one at Elizabethtown, taught by Martha Martin. These classes studied the Training of the Twelve.

In 1941 evening Bible classes were begun at the College; they continued for 19 years. Most of the classes were taught by Martha Martin, and enrollment reached a high of 111. Among the courses offered were Foundations of Bible Study, General Bible Doctrine, The Worker Approved of God, The Gospel of Matthew, The Gospel of Mark, The Gospel of John, I Corinthians, Philippians, Hebrews, Romans, The Life of Christ, The Early Church, Epistles, and I and II Peter.

From 1952 through 1956 Bible courses for college credit were offered for ministers and others.

Teachers of Bible at the College since 1901 have been, G. N. Falkenstein, I. N. H. Beahm, H. K. Ober, W. H. Sanger, L. Margaret Haas, E. E. Eshelman, Lydia Stauffer, Ezra Wenger, F. J. Byer, J. H. Gingrich, Densie Hollinger, Martha Martin, from 1924 to 1960, Robert Byerly, Armon Snowden, and Carl W. Zeigler.

MUSIC

A. GERMAN HYMN SINGING

The Brethren of the Eastern District of Pennsylvania likely used the following hymnbooks: *Das Kleine Davidische Psalterspiel der Kinder Zions*, Germantown, Pennsylvania, Gedruckt bey Christoph Saur, 1777; *The Christian's Duty*, first edition published 1791; second edition improved, Germantown, printed by Peter Leibert, 1801, which was the first hymnbook in English which was used by the Church of the Brethren; *The Brethren's Hymn Book*, English and German, Covington, Miami County, Ohio, James Quinter, 1869 (English), 1870 (German); *The Brethren's Tune and Hymn Book*, Singer's Glen, Virginia, Benjamin Funk, and Dale City, Pennsylvania, H. R. Holsinger, 1872, which was the first Brethren hymnal with printed music; *The Brethren Hymnal*, Elgin, Illinois, Brethren Publishing House, 1901, only shaped notes being used in the printing of this 1901 hymnal; *Hymnal, Church of the Brethren*, Elgin, Illinois, Brethren Publishing House, 1925, which was the first Brethren hymnal printed in both round notes and shaped notes; *The Brethren Hymnal*, Elgin, Illinois, House of the Church of the Brethren, 1951. *The History of Brethren Hymnbooks* by Nevin W. Fisher, Bridgewater, Virginia, Beacon Publishers, 1950, and the gift collection of Brethren hymnbooks in Zug Memorial Library, Elizabethtown College, may be consulted by the interested reader.

Few of the early Brethren had hymnbooks and those hymnbooks which they did have had words only, not music. Therefore the congregational singing was conducted by someone "lining the hymn", that is, someone would read the words of a line or two, and then the song leader and congregation would follow by singing that portion of the hymn. Since those hymnbooks were without music relatively few tunes were used. In the *Brethren's Hymnbook* of 1867 the meters were indicated above the hymn; for example, L.M. meant long meter. The song leader or foresinger (German, *Vorsanger*) memorized a tune in each meter and thus he increased the number of hymns which could be used. He either chose the key which fit his voice range, or he chose the given key, by the use of a C or A tuning fork. Much of the German singing (like typical folk rote singing) was executed in a slurring from pitch to pitch manner and invariably in unison only. The Elizabethtown church records a request for German hymn singing in 1911, for an occasional German hymn and sermon in 1925, and for an occasional German hymn in 1933. Some of the congregations have reported German hymn singing as recently as the 1940's.

Some of the leaders of congregational German hymn singing, in Lebanon and Berks Counties were: Midway, Martin N. Heisey,

(b.1844-d.1933), Ammon H. Brubacher (b.1871-d.1919), who led from 1903 to 1913, Mrs. Myer Gible and Mrs. Light Stohler led from 1900 to 1915; Tulpehocken, John Herr (b.1848-d.1931) led from 1885 to 1924 and Ephraim Brubaker led from 1890 to 1913; Palmyra, Jacob H. Longenecker (b.1852-d.1938), and John C. Zug (b.1866-d.1956); Fredericksburg, Adam L. Light (b.1866-d.1939) led from 1905 to 1932; Little Swatara, Ira D. Gible (b.1874-d.1954), Tyrus Merkey, and Henry M. Frantz. In Lancaster County leaders were: West Conestoga, John Myer (b.1828-d.1917); East Petersburg, Amos Stehman Hottenstein (b.1850-d.1932); Lititz, Harvey Eberly (b.1868-d.1952) led for 30 years, and Henry E. Nies led from 1920 to 1957; Reading, Linn H. Nies led from 1910 to 1931; Salunga, William Garman.

On May 21, 1939, a German hymn-sing festival directed by Paul Hiestand and Alvin F. Brightbill was held at the Palmyra church. The program was announced in the *Gospel Messenger* of May 13, 1939, and was supervised by Charles D. Cassel, Nathan Martin, and Ira D. Gible, of the Ministerial Committee of the Eastern District of Pennsylvania. The participating song leaders were some of the more capable leaders from the several congregations of the District. A recording of this festival is still in the possession of Mrs. John Pfautz of Elizabethtown and John F. Brightbill, Lebanon.

B. HYMN SINGING IN THE HOME

German and English hymns were sung in the Brethren homes as part of family worship, as a Saturday night family hymn-sing, as the family with their guests on Sunday afternoon sang a few hymns either *a cappella* or accompanied by the reed organ or the piano. A contributor says "When I was a child we were invited out to one home or another almost every Sunday; nearly always we would gather around the organ and sing hymns before we left for home. Sunday afternoons we would sing around the organ while my mother played, by air, that is, by ear. To me this was a very important part of our Christian training and we have lost it today". These home sings had a social value in knitting the family into a permanent unit and they had educational value as a method of learning new hymns; they had spiritual value as the gospel of faith, hope, love, peace and service was sung gradually but permanently into the hearts and lives of each participant. Thus religion had opportunity to express itself in everyday living.

The Frantz family of Frystown, Berks County, was a singing family; it consisted of Henry H. Frantz and his wife, Lydia Merkey Frantz, and their children, Henry M., David, Josiah, Elias, Israel, Amos, Mrs. Davilla Wolf (Mary), Mrs. David Brightbill (Katie), Mrs. George Keeney (Clara), Mrs. David Copenhaver (Rebecca), Mrs. David Reinhold (Lydia), and Mrs. Samuel Webber (Maggie). They frequently sang in harmony especially in quartets, and for them hymn singing was a must. They sang in season and out of season, in the shop and on the farm, in the singing school and in the church. The children of Henry M. Frantz and his wife Annie Merkey Frantz, Laura M. (Mrs. John Pfautz), Irene M. (Mrs. Desmond Bittinger), and Grace M. (Mrs. Perry Wright) extend the Frantz music influence in their homes and in their church as

choristers and choir directors in Elizabethtown, Pennsylvania, McPherson, Kansas, and College Park, Maryland, respectively.

The Rev. J. W. Meyer, Jr., family also had a home-sing fairly regularly on Saturday nights. The father, mother (Leah Gibble Meyer) and the children, Joseph, Jacob, Samuel, Anna, Levi, Ephraim, Ezra, Nathan, and Amos sang *a cappella*, for there never was a piano or organ in the Meyer home, because father Meyer was on a local church committee whose duty was to discourage the use of musical instruments. The family sang their favorite hymns and occasionally added an unfamiliar hymn by singing it first with *do, re, mi's*, that is, with Latin syllables and then with words. Of course they could sing shaped notes only and their repertory was taken from the hymnal of 1901, *Kingdom Songs*, and *Hymns of Praise*.

C. THE SINGING SCHOOL (1720-1925)

Edward Baily Birge in his book, *History of Public School Music in the United States*, published by Oliver Ditson Company, Boston, 1928, says "Public school music in the U.S. has its roots in attempts to improve singing in the church service". He also says, "The singing school gave to school music the first methods and all of its first teachers". The singing school was to church music of the Eastern District of Pennsylvania up to 1925 what the public school music has been to church music since 1925. The singing school gave to the Brethren church its choristers and the public school has given it its choir directors. Both improved the quality of congregational singing as well as choir singing. The former developed the singer's ability from rote to note singing, and from unison to part singing. To simplify sight singing the shaped or buckwheat notes were invented, possibly by Andrew Law, a contemporary of William Billings, the second American composer. He used a different shaped note head for each successive member of the scale, for example, *do* was rectangular. The shaped notes were still used in the Brethren hymnal published in 1925.

Some of the singing school teachers of Lebanon County were: Ammon H. Brubacher (b.1871-d.1919) of Lebanon, who taught singing schools from 1903 to 1913, was author and publisher of his own textbook, *Easy Steps in Music*, c.1913. He used the tuning fork to get his pitch to lead his singing classes, and the reed organ to lead his home-sings, for he was an excellent player of the reed or parlor organ. As a singing school and public school teacher he was an inspiration and encouragement to all his pupils, especially the young promising church music leaders. He was also director of a band for which he arranged his own music. John C. Zug (b.1866-d.1956) of Palmyra had a mellow, resonant voice, a strong stocky physique and a sensitive musical taste which he used effectively in his singing school teaching, in his leading of congregational singing, and in his directing of choruses throughout the district. John Frantz Brightbill (b.1895-) of Lebanon has taught approximately 20 singing schools in Lebanon County and neighboring counties. He gives credit for his ability to sight read music and to teach his classes to his thorough training under Ammon H. Brubacher of Lebanon and Mrs. H. A. Via of Elizabethtown College, respectively. He has

taught and inspired many young folks to become church music leaders.

Berks and Schuylkill Counties contributed the following singing school teachers: Simon Dohner of Pine Grove who conducted his classes in the Brethren homes of the Little Swatara Congregation. One of his pupils, Henry M. Frantz (b.1877-d.1947), was also greatly influenced by Isaac Gibbel, brother of Ira D. Gibbel, who was a public school music teacher, as well as an accomplished organist, and by Ammon H. Brubacher who taught him to read round notes. He received his knowledge of harmony from Mr. Hounacker, a church organist in Rehrersburg, Pennsylvania. He taught singing schools throughout the Eastern District for 54 years. His brothers, Elias and Amos, too, have made a significant contribution to the Church of the Brethren, as teachers of many singing schools.

Lancaster County lists the following singing school teachers: John Kilhefner of Ephrata, Amos Stehman Hottenstein (b.1850-d.1932) of East Petersburg who taught classes in many congregations of the Eastern District, Harvey Eberly (b.1868-d.1952) of Lititz, who taught classes for 50 years, William Nicholas Zobler (b.1879-d.1946) of East Petersburg, who taught classes in Lancaster and in York County, Will E. Glasmire (b.1881-d.1955) of Bareville, who taught classes at Palmyra and Elizabethtown (1910-1913), and at Conestoga (1931-1935), Mrs. H. A. Via (Jennie Miller), of Ephrata and Elizabethtown, taught many classes, Mrs. Andrew Dixon (Elizabeth Kline) of Elizabethtown, Mrs. Roy Forney (Mary Snyder) of East Petersburg, and E. G. Meyer taught classes from 1919 to 1930 in Lebanon, Lancaster, and York Counties, as well as in Ridgely, Maryland, during the Christmas vacation of 1924. The latter also had the privilege of teaching classes in the Mennonite and United Zion church. Matthias Grimm of Mountville conducted a singing school in his home, about 1913.

Montgomery County lists Henry G. Gottshall (b.1903-d.1946) of Souderton, who taught many classes in the Eastern and the Southern Districts of Pennsylvania from 1930 to 1946.

D. CONGREGATIONAL SINGING

In congregational singing every individual present has an opportunity to vocally participate in the church worship service and to express his faith in God and man. This type of singing offers active acquaintance with classic hymns and spiritual songs. The Brethren have been known for their wholehearted, *a cappella*, four-part congregational singing and the Brethren of the Eastern District of Pennsylvania are no exception. What the Brethren of the past may have lacked in quality and accuracy of singing they more than counterbalanced with whole-hearted, every-member participation. The Brethren of the present and future will have great opportunity to hear, to learn, and to participate in singing great hymns and anthems of the church. May the Brethren church from colonial days to 1930 be remembered as a congregational singing church under mostly lay leadership who had limited opportunity to hear and to participate in hymn festivals and church music institutes, but who were dedicated singing school teachers and dependable

choristers, who did much with their natural gifts and with few mechanical aids.

In the Elizabethtown church minutes of 1920 there appears a request that hymnals rather than the gospel song books be used for the greater part of the time in the church services. The following are some of the gospel song books used in the Eastern District of Pennsylvania:

1. *The Brethren's Sunday School Song Book*. Mt. Morris, Illinois. The Brethren's Publishing Company, 1894, (Shaped notes)
2. *Kingdom Songs*. Elgin, Illinois. Brethren Publishing House, 1911, (Shaped notes)
3. *Kingdom Songs*, No. 2. Elgin, Illinois. Brethren Publishing House, 1918, (Shaped notes)
4. *Hymns of Praise*. Elgin, Illinois. Brethren Publishing House, 1922, (Printed in round and in shaped notes)
5. *Glad Songs*, (for primary and junior departments of the Sunday school, printed in shaped and in round notes). Elgin, Illinois. Brethren Publishing House, 1922.

The writer remembers the Sunday worship services at the Frystown church for their inspirational congregational singing led by one of the Frantz family (Henry, Elias, Israel or Amos), with the rest of the family having chosen to sit in various parts of the church where they harmonized the melody and supported the leader with alto, tenor and bass.

The Brightbill family (the mother a Frantz), of Lebanon, also contributed to the district and the brotherhood leadership in congregational singing. A church musician says of John Frantz Brightbill (b.1895 —), "This man's contribution to the Eastern District—especially through the 1930's and 40's—would be difficult to overestimate. He has a tremendous natural gift for leading congregational singing. He organized the Brethren church choir of Lebanon". He has improved congregational singing as a teacher of singing schools and as a director of choruses and choirs. A nationally-known member of this family is Alvin F. Brightbill (b.1902 -) who has been Director of Fine Arts in Religion at Bethany Biblical Seminary, a member of the American Hymn Society since 1927, and a member of the Church of the Brethren hymnal committee which prepared the hymnal of 1951. From 1930 to 1960 he has averaged, yearly, 15 week-end institutes across the brotherhood, and visited 900 different congregations. He says congregational singing is the finest unifier we know to make a congregation one in mind and heart. It creates the opportunity for the Holy Spirit to make us one. It enables us to express ourselves in all the forms of prayer. A third member of this family is Elias F. Brightbill (b.1909 —), who taught voice, choir, and theory at La Verne College from 1945 to 1956, was a member of the Brethren national music commission from 1948 to 1956, was instructor at Camp Mack, 1941 to 1942 and Camp La Verne, 1951, 1954, and 1955, and has been full-time minister of music since 1956 at the First Presbyterian church of Covina, California.

The following are additional leaders of congregational singing:
In Lebanon, Berks, and Dauphin Counties

1. Fredericksburg: Adam L. Light led from 1905 to 1932.
2. Harrisburg: A. L. B. Martin, Sallie Schaffner, Mrs. William Willoughby, Charles Madeira, Ray Fyock, Mrs. Jacob Burkhardt, and Mrs. Alice Walls.
3. Heidelberg: Mrs. Paul Heisey, Harvey Weik, Mrs. Paul Wenger.
4. Little Swatara: Henry, Elias, Israel and Amos Frantz, Tyrus Merkey, Ira D. Gibbel, Monroe Klein.
5. Midway: Ammon H. Brubacher, Mrs. Myer Gibble, Mrs. Light Stohler.
6. Palmyra: John C. Zug led from 1912 to 1940, Will E. Glasmire led from 1910 to 1918.
7. Reading: Melvin Kauffman, Stewart Kauffman led from 1939 to 1942, David J. Markey led from 1942 to 1944.
8. Tulpehocken: Lizzie Hacker led from 1905 to 1915, Cora Wenger 1900 to 1910, Ella Layser Lentz 1905 to 1920, and Elias Frantz 1915 to 1930.

In Lancaster County

1. Bareville: Will E. Glasmire led from 1926 to 1927, and Susan Overly led in the early 1900's.
2. East Petersburg: Amos Stehman Hottenstein (b.1880-d.1932), William Nicholas Zobler (b.1879-d.1946), Mrs. Roy Forney (Mary Snyder) led 11 years, and Elam Weaver.
3. Elizabethtown: Ben. F. Wampler led 1906 to 1910, Bessie Rider 1907 and 1909, W. A. Withers, 1908, Amos G. Longenecker, Elsie Madeira 1913 and 1914, Martha Martin, 1913, 1914, 1916, Paul Engle, 1915, Elam Zug, 1916 to 1922, E. G. Meyer, 1918 to 1946, Isaac Madeira, 1918 and 1923, Chester H. Royer, 1922 to 1925, Henry M. Frantz, Laura Frantz Pfautz, 1928 to 1948, Grace Blough, Ruth Ober and Floy Schlosser, 1929, Mrs. D. E. Myers (Lessie Wagner), Mrs. J. W. Kettering (Olive Grissinger), 1920 to 1936, Galen Herr, 1946 to 1959; Nevin W. Fisher, 1959 —.
4. Ephrata: Anna Kilhefner led, 1923 to 1933, Viola Neff.
5. Lancaster: Will E. Glasmire, 1928 to 1942. He completed the voice culture course at Elizabethtown College in 1907. Thereafter he conducted many singing schools and choruses. With his keen sense of appropriateness and his winning personality he was asked to conduct congregational singing in many congregations and denominations. He had an unusual flexible, resonant, bass-baritone solo voice which was always in demand.
6. Lititz: Harvey Eberly led for 50 years, Henry E. Nies, Ira E. Nies, Lottie J. Nies, Mae Ginder, Harold Hollinger.
7. Mountville: Norman K. Musser, Harry C. Neff, Annie Neff (Minnich), Lillie Heidlauf (Grombling), Barbara Leinard (Holsinger), Naomi Webber (Brubaker), Willis Nolt, and Gene Swords.
8. Salunga: Mrs. Samuel Zurin led for 15 years, Mrs. Harold Musser led for 10 years, Mrs. Stanley Hosler led for 29

years, Mrs. Jere Davis led for 12 years, and Mrs. Harvey Groff led for 35 years.

9. West Conestoga: Charles Zook led 35 years, Mrs. Edwin Markley, Mrs. Roy Forney led 10 years, Jean Leininger, Paul Brubaker, Amy Brubaker, Loretta Kurtz, Reba Ober, and Bernice Petticoffer.

In Montgomery County

1. Hatfield: Henry Gottshall led 10 years.
2. Indian Creek: Henry Gottshall led 10 years, and Melvin Musselman (b.7/16/1899 - d.1/5/1963) led 23 years.

E. THE HISTORY OF THE MUSIC COMMISSION OF THE EASTERN DISTRICT OF PENNSYLVANIA (1946-1960)

The first meeting of the Music Commission of the Church of the Brethren of the Eastern District of Pennsylvania was held Monday, May 13, 1946, at the home of Mrs. Kenneth Frey (Miriam Carper) in Palmyra, Pennsylvania. It was called by Galen Kilhefner who represented the Eastern District Board of Christian Education, of which the Music Commission is now a part. The following persons were appointed by the Board to form this commission: Mrs. Verna Schlosser Sollenberger, Carl W. Zeigler, Fred Hollingshead, Mrs. Miriam Carper Frey, and E. G. Meyer. The officers elected at this meeting were: Carl Zeigler, treasurer, Mrs. Miriam Carper Frey, secretary, and E. G. Meyer, chairman.

The commission has kept an up-to-date list of District choristers, conductors, quartets, choruses, and choirs; it has yearly provided leadership for the worship program of three different meetings in the district; it has conducted church music institutes; it has organized and trained a district mixed chorus which presented concerts with the following emphases: hymn sings, simple anthems for the church year, oratorio choruses, and the Christmas portion of the *Messiah* by Handel; it has sponsored a concert by the choirs of the Palmyra church at the Chiques church; it has sponsored a three day conference on music and worship by a faculty of 10 outstanding leaders of the Church of the Brethren. One of the unusual district mixed chorus concerts was held in the Hershey Industrial School auditorium with an attendance of 1700 and an offering of \$544.00 which was contributed to missions. Most of the church music institutes have been conducted by Nevin W. Fisher, Mrs. Miriam C. Frey, and E. G. Meyer. The sole organist for the district concerts has been Mrs. Miriam C. Frey, who has also had the honor of being organist for the Annual Conference at Ocean Grove in 1959 and 1962. She has served on the National Music Commission of the Brethren from 1959 to 1962 and has been re-appointed until 1965.

Possibly the first church music institute held in the Eastern District was sponsored by Elizabethtown College at the college, June 28 to July 2, 1939, by the following planning committee: A. C. Baugher, J. Z. Herr, Harry Baughey, and E. G. Meyer, chairman. The instructors for this institute were: Alvin F. Brightbill, Charles L. Roland, Perry Huffaker, Henry G. Gottshall, Gertrude Royer Meyer, and E. G. Meyer.

F. SPECIAL MUSIC

(1). Choruses, choirs, quartets, trios and their directors.

Special music, such as trios, quartets and choruses, was frowned upon by the Brethren of the Eastern District of Pennsylvania up to possibly 1924, because they considered it a means of unbecoming personal display or showing off. Many of the congregations had singing schools up to 1924, in which folks learned to sing by note, i.e. by sight. Then the better singers gravitated together and organized trios, quartets and choruses which sang occasionally at family reunions, and on Christmas, Easter, evangelistic, and Sunday school convention programs. Professor B. F. Wampler organized the Elizabethtown College chorus in 1905 on a permanent basis, probably the first permanent chorus in the district. His choruses between 1905 and 1911 sang such dramatic cantatas as *David the Shepherd Boy*, *Esther*, *Saul*, and *Joseph*, in the Heisey auditorium which was on the corner of Bainbridge and Market Streets in Elizabethtown. Professor Wampler's college choruses likely initiated the chorus movement in the district. His successors, Elizabeth Kline Dixon, and Jennie Miller Via kept the college chorus actively influencing the congregational choruses of the district from 1911 to 1921. Mrs. Via directed the Elizabethtown College chorus in singing and dramatizing the cantata *Saul* at the Brethren national conference which was held at Hershey, Pennsylvania, in 1921. This proved to be the first and possibly the last time a cantata was dramatized at the annual conference.

Mrs. Via's successor, E. G. Meyer, one of her music teacher graduates, had the fortune and honor of serving the church and the college as head of the music department and as director of the college chorus from 1921 to 1948, the longest period of service of any Elizabethtown College music department head. Early in his college chorus work he ran into what seemed an insurmountable problem when he chose the *Hallelujah Chorus* by Handel for the college anniversary program. It so happened that the chorus could sing the anthem acceptably with piano accompaniment but not without it. Up to this time the college administrations had not sanctioned the use of piano accompaniment for chorus singing on public programs other than music programs. He therefore stated his predicament to President J. G. Meyer, who, after some reflection, gave permission to use the piano accompaniment provided the director procure the approval of Elder S. H. Hertzler, chairman of the board of trustees. Thereupon he approached Elder Hertzler who listened to the problem and in his droll way said, "Well, I guess under these circumstances we can give you permission to use the piano accompaniment". It may be of interest to know that the use of the piano brought no adverse criticism. Consequently, thereafter the piano was used when needed, on all public programs.

During the period from 1921 to 1948 the students, faculty, patrons and friends of Elizabethtown College had the opportunity to hear the college chorus sing such dramatic cantatas as *Belshazzar's Feast*, and *Joseph*, to a capacity audience in the then new gymnasium-auditorium, such operas as *Martha*, *The Bartered*

Bride, and the *Mikado*, and such oratorios as *The Seasons*, *The Holy City*, and the *Prodigal Son*. During this period the college lyceum offered the following programs: The Westminster Choir, The Don Cossack Male Chorus, The Vienna Choir Boys, The Harrisburg Symphony, The Southernaires, the piano duo, Mr. and Mrs. Edwin Hughes, and the pianists, Kathryn Bacon and Joseph Levine. The students also had the opportunity to solo sing and play at chapel services and at special recitals. The music faculty was called upon to sing and play at convocations, special receptions, Sunday school conventions, Brethren district meetings, and annual conferences. Students who sometimes seemed to chafe under required chapel attendance surprised the faculty when they voluntarily expressed their appreciation for the chapel singing as one of their most pleasurable experiences during their college career.

Many of the students from 1905 to 1921, who completed the music teachers course, or the two year voice culture course, together with the special students in voice, chorus, and conducting became the choristers, chorus and choir directors, and the vocal soloists in the various congregations of the church.

During the period from 1921 to 1948 students for the first time received college credit for music courses and for applied music (voice, piano, chorus, orchestra). With a major in music together with the other requirements for an A.B. degree students could earn a bachelor's degree. Several such alumni took graduate work at Columbia University where they received an M.A. degree in music education.

The voice and choral music at Elizabethtown College were directed by B. F. Wampler, 1905 to 1911; Kathryn E. Miller (Mrs. J. J. John) from 1911 to 1914; Elizabeth Kline (Mrs. Andrew Dixon) from 1914 to 1915; M. Gertrude Hess (Mrs. Howard Fries) from 1915 to 1916; Jennie Miller (Mrs. H. A. Via) from 1916 to 1921; E. G. Meyer from 1921 to 1929; Mrs. Mary C. Marburger from 1929 to 1930; E. G. Meyer from 1930 to 1948; W. David Albright from 1948 to 1950; Nevin W. Fisher from 1950 to 1960. The assistant teachers in vocal music were Will E. Glasmire from 1907 to 1910; Elizabeth Kline Dixon from 1911 to 1914; M. Gertrude Hess Fries from 1914 to 1915; E. G. Meyer from 1919 to 1921; C. H. Royer from 1923 to 1924.

The following is a list of chorus and choir directors of the Eastern District:

Conestoga, Will E. Glasmire from 1924 to 1928; A. G. Breidenstine from 1927 to 1937.

East Petersburg, Mrs. Roy Forney (Mary Snyder), Mrs. Scott Nissley.

Elizabethtown, Chester H. Royer from 1923 to 1924, E. G. Meyer from 1924 to 1946, Galen Herr from 1946 to 1959, Nevin W. Fisher from 1959 to 1962.

Ephrata, Viola Neff from 1927 to 1942, Ann Nies from 1942 to 1961, Kathryn Witters from 1961, Mildred Blanck and Zenobia Bensing.

Heidelberg, Henry M. Frantz, Mary Snyder Forney, Mildred Longenecker Earhart, George Frantz and Harvey Weik.

Lancaster, Will E. Glasmire from 1928 to 1941, M. A. Glasmire from 1941 to 1943 and 1946 to 1948, Charlotte Glasmire Garman from 1943 to 1946, A. G. Breidenstine from 1948 to 1952.

Lebanon, John F. Brightbill from 1913 to 1954, Mrs. Harlan Bross from 1954 to 1955, Mrs. Warren Meck from 1951 — .

Lititz, Harvey Eberly, Ralph W. Gonder, Albert Ebbert, Mrs. Robert Sollenberger (Verna Schlosser) from 1946 to 1951, B. Garis Daniels from 1951 to 1955, Lee Dunkle from 1955 to 1959, Roshelle Erb from 1959 to 1960, Etta Jean Hershey and Mrs. Garth Becker.

Little Swatara, Henry M. Frantz, Amos M. Frantz from 1927 — , Mrs. Paul Zeigler, (Orpha Frantz).

Myerstown, Elias M. Frantz from 1915 to 1930, John H. Gibble from 1930 — , Tamah Geib from 1938 — .

Palmyra, John C. Zug, Will E. Glasmire from 1910 to 1913, E. G. Meyer from 1924 to 1928, Henry G. Gottshall from 1939 to 1943, Mrs. Kenneth Frey (Miriam Carper), minister of music, organist-choir director, from 1940 — .

Reading, Stewart Kauffman, 1939.

Richland, John F. Brightbill from 1949 to 1960.

Salunga, Mrs. Harvey Groff (14 years), Harvey Groff (5 years).

Spring Creek, A. G. Breidenstine from 1940 to 1947, Mrs. Herbert Miller (Ruth Carper) from 1940 to 1962, Edwin W. Beaver from 1945 to 1962, Mrs. Paul G. Fisher from 1961 to 1962, Paul G. Fisher from 1957 — .

Henry G. Gottshall (b.1903-d.1946)) lived a full, useful life as a music student, organist, chorus and choir director, vocal and instrumental teacher, and composer. As a student he attended the Lansdale Conservatory of Music from 1921 to 1924, Combs Conservatory, Philadelphia, from 1925 to 1929, Philadelphia Conservatory of Music 1937, Lebanon Valley College from 1937 to 1941, with B.S. in music, University of Pennsylvania, (1944, 1945, 1946). As organist he served the Ambler Church of the Brethren from 1931 to 1938, and as pianist he served the Lions Club at Ambler from 1943 to 1946. As chorus director he served the Ambler and Hatfield churches and the Souderton All Requests Chorus from 1931 to 1938. As organizer and director of the church choirs he served Palmyra, Annville, Chiques, and Midway from 1939 to 1943, Codorus, New Fairview, and Black Rock from 1943 to 1946. He is the author of piano compositions, and a booklet, *Joy in Sorrow*, which contained 16 church hymns; one of these, "Death, where is thy sting", was by Christopher Sower, who was Henry's great, great, great, great, great, great grandfather. The latter hymn has been included in the Brethren hymnal of 1951.

(2). The Elizabethtown College A Cappella Choir.

During R. W. Schlosser's administration A. C. Baugher suggested that the college could render a worth-while service to the

Eastern and the Southern Districts of Pennsylvania by organizing a traveling choir which would prepare a music worship program for the various congregations in the districts. At this suggestion E. G. Meyer organized the Elizabethtown College *A Cappella* Choir in 1934. His former professor, Dr. Peter W. Dykema, head of Teachers College music department of Columbia University, had strongly advocated that every music program should have an aim. Therefore the choir director each year chose a theme around which the choir program was centered. A copy of each choir program from 1934 to the present is kept in the Zug Memorial Library.

Yearly, the choir accepted approximately 20 invitations to sing in the churches of the two districts. Before 1934 few congregations had a permanently organized choir, but by 1951 most congregations had a weekly functioning choir. The Elizabethtown College *A Cappella* Choir at least stimulated and possibly initiated the choir movement in the two districts. The choir was under the same director from 1934 to 1948.

David Albright succeeded E. G. Meyer in 1948 as head of the music department, as director of the *A Cappella* Choir, and as professor of voice and public school music. He organized a small chapel choir and taught classes in church music and choral conducting.

Nevin W. Fisher succeeded David Albright in 1950 as head of the music department, as director of the *A Cappella* Choir, and as professor of voice and public school music. He organized classes in church music and choral conducting, as well as the chapel choir with an enlarged membership. In 1951 the college choir name was changed from *A Cappella* Choir to College Choir, since it now used instrumental accompaniment. In 1960 David Willoughby became director of the college choir. In 1961 the name of the college choir was changed to Elizabethtown College Concert Choir. Also in 1961, Dr. Carl Shull became professor of organ and director of the chapel choir. In 1962 the college obtained the approval of the Pennsylvania Department of Public Instruction to offer a major in music. By this decision Elizabethtown College became accredited for the granting of the Bachelor of Science degree in music education.

(3). Quartets and Trios.

Possibly the first women's quartet at Elizabethtown College was organized in 1906 with the following members: Jennie Miller, Leah Sheaffer, Elizabeth Kline, and Flora Good Wampler. The first college male quartet on record was organized in 1914 with the following members: R. Elam Zug, Harvey K. Geyer, Paul H. Engle, and Virgil Holsinger. Another college male quartet was organized in 1917 with the following members: C. H. Royer, E. G. Meyer, John Bechtel, and A. C. Baugher. It was for these four, who at the time were voice students of Mrs. Via, that Mrs. H. A. Via, in 1921 composed the first arrangement of the present college song. The original copy of this song has been in E. G. Meyer's possession, but is now repositied in the Zug Memorial Library vault. The Faculty Male Quartet (1920 to 1926) composed of three ministers and one layman, namely, C. H. Royer, E. G. Meyer, R. W. Schlosser, and A. C. Baugher presented a worship program in word and song to

various congregations in the Eastern and Southern Districts of Pennsylvania. They also had the opportunity to sing in seven churches in the Johnstown area as well as on the Brethren national conference program at Winona Lake in 1922. L. D. Rose, in his essay on Elizabethtown College music, gives this quartet credit for introducing the special music program in the Eastern and Southern Districts of Pennsylvania.

In the two districts many quartets and trios were organized and contributed their services to the worship program in the Brethren churches. In East Petersburg, the Apollo Four, composed of J. Lloyd Hollinger, Willis S. Nolt, Harold Hollinger, and John P. Gingrich, organized in 1929 and sang in many congregations of the Brethren Church as well as other denominations. In Lancaster a male quartet with the following membership, Chester H. Royer, Raleigh Nies, Henry G. Bucher, and Will E. Glasmire, (1931 to 1936), and M. Alexander Glasmire (1935 to 1948), and Ernest Miller, (1932 to 1942), made a valuable contribution to the local church as well as in other congregations. In Elizabethtown the Girls Sextette (double trio) with the following membership, Alma Grace Snyder, Ruth Parrett, Edith Eckroth, Joan Schlosser, Louise Baugher, and Betty Hollinger sang under Mrs. John Pfautz's direction from 1937 to 1943. This ensemble not only produced beautiful harmony but also beauty in worship on many programs.

G. INSTRUMENTAL MUSIC IN THE CHURCHES OF THE EASTERN DISTRICT OF PENNSYLVANIA

(1). The use of the piano and the organ.

Instruction in piano and in organ was offered to Elizabethtown College students as early as 1904. Many of the students who completed the four year course in piano as well as those who took private piano and organ lessons became the piano teachers, church pianists, and church organists of the several congregations in the district.

The instructors in piano at Elizabethtown College have been the following: Flora Good (Mrs. B. F. Wampler), 1904 to 1911, Leah M. Sheaffer (Mrs. Will E. Glasmire), 1911 to 1913, Mary Elizabeth Miller, 1913 to 1915, Lore Brenisholtz, 1915 to 1920, Anna Gertrude Royer (Mrs. E. G. Meyer), 1920 to 1929, Bess McGowan, 1929 to 1930, Gertrude Royer Meyer, 1930 to 1960, Nevin W. Fisher 1960 — . The assistant piano instructors were: Leah Sheaffer Glasmire, 1907 to 1911, Elizabeth Kline Dixon, 1910 to 1914, Carrie Dennis, 1912 to 1913, M. Gertrude Hess Fries, 1914 to 1916, Floy Genevieve Good, 1915 to 1917, Ruth Bucher (Mrs. Paul Hess), 1917 to 1919, and Anne Brubaker (Mrs. Raymond Wenger), 1924 to 1926.

The piano was first used in the churches of the district to accompany children's singing in the Sunday school and to accompany congregational singing in the smaller congregations; for example, in 1934 a request to church council came from the Stevens Hill church to use the piano in the Sunday school and in the church services. It was also used to accompany choruses; for example, the Lancaster church reports that it used the piano for this purpose as early as 1930, and Mrs. Will E. Glasmire was the accompanist. The

piano is still used in 1963, in the church school, and sometimes in the main sanctuary as an accompanying instrument along with the organ, likely to lend incisiveness.

The first church organ was the reed or parlor organ which was used by the smaller congregations to support congregational singing. The Swatara Hill church petitioned council to use the organ for both Sunday school and church services in 1932. The electronic organ was introduced in the Elizabethtown church in 1935, on a temporary basis, that is, on trial, with Mrs. E. G. Meyer as organist. The first permanently installed electronic organ in the Elizabethtown church was in 1941 when the Good Shepherd Bible class donated the Orgatron. In 1936, the Ephrata church likely was the first in the district to permanently install an electronic organ, and later in the same year the Lebanon church installed a Hammond organ. The first organist in Lebanon was Lester Miller who was followed by James Martin. The pipe organ was introduced in the district by Hershey, (a Mohler organ), in 1948, with Mrs. Randall Wagner as organist, by Palmyra, (an Aeolian Skinner organ), in 1949, with Mrs. Kenneth Frey as organist, by Lititz, (a Mohler organ), in 1954, with Mrs. James Shank as organist, and assistant organist Mrs. Gordon Trump, by Lancaster, (a Gundling organ), in 1961 with Dr. Carl Shull as organist. By 1962 most of the congregations in the district had either an electronic organ or a pipe organ in their respective sanctuaries.

According to the Elizabethtown College catalogue, instruction on the organ was given as early as 1904. The college installed the first electronic organ, (Baldwin), in 1945 and the first instructor of organ was Harold Hunt. His successors have been Mrs. Theresa Fetter, 1952 to 1956, Reginald Lunt, 1956 to 1957, J. Atlee Young, 1957 to 1961, who held organ positions in nearby city churches. In 1962 the college installed its first pipe organ, (a two manual Mohler organ).

Gertrude Royer Meyer (Mrs. E. G. Meyer) was one of the first women of the Church of the Brethren to complete a college course in music (Western Maryland College), a conservatory course in music (Peabody Conservatory), and advanced work in harmony and music appreciation at Columbia University. At Elizabethtown College she taught music appreciation, harmony, and piano, and accompanied the choruses and soloists from 1920 to 1960. At the Elizabethtown Church of the Brethren she has served as head organist from 1935 to 1946 and as assistant organist since 1946.

In 1960, when she retired from the Elizabethtown College faculty, after 40 years of teaching, she received from the college the distinction of Emeritus Instructor in piano.

In 1959 the Christian Education Commission of the General Brotherhood Board of the Church of the Brethren at the national conference at Ocean Grove, New Jersey, recognized both Mr. and Mrs. E. G. Meyer for their careers of distinguished service in the cause of higher education and awarded each a certificate of distinguished service. These honors were given at the recommendation of A. C. Baugher, then President of Elizabethtown College.

(2.) The Orchestra at Elizabethtown College.

The college orchestra was first organized in 1928 by Charles D. Nissley who served from 1928 to 1929, and from 1933 to 1935. Mr. Nissley's successors were Puzant Barsumian, from 1931 to 1933, William Miller from 1941 to 1942, Eugene Saylor from 1942 to 1943, Galen W. Herr from 1944 to 1957, Noah M. Klauss from 1957 to 1960, and David P. Willoughby since 1960.

THE WOMEN'S FELLOWSHIP

The Women's Fellowship of Eastern Pennsylvania had its beginning in the aid societies of the area. This is indicated by the fact that in 1919 a request came from the Midway church for a district organization of sisters' aid societies. The request was granted by the District Meeting. Mary Reber was "vested with authority to perform the duties of District Chairman of the Sisters' Aid Society for one year and the next District Meeting would elect officers in the regular way."

Mrs. Reber's report for January 1, 1919 to January 1, 1920, showed that the District had 16 aid societies, with 14 reporting and having an enrollment of 401. The total receipts were \$2,771.58 of which \$535.87 was given to home work and \$814.71 to foreign work.

It was in this year that an assessment of \$400 was laid on the aid societies as their share of \$8,000 to be donated to a hospital in China and a girls' school in India.

At the District Meeting of 1920, Emma Hildebrand was elected District Secretary for three years. The next District Secretary was Florence B. Gibbel, to whom the Fellowship is indebted for leadership, inspiration, and guidance during the formative years of 1923 to 1943. When she retired she was elected honorary president. Mrs. Gibbel had a good helper in Mrs. John R. Cassel and finally assistance was given by Mrs. J. Herbert Miller as Secretary-Treasurer.

Mrs. Gibbel was followed in the presidency by Mrs. J. Herbert Miller, 1946 to 1952; Mrs. Hiram Frysinger, 1952 to 1958, and Mrs. Spencer Fry, 1958 to 1964.

Secretary-Treasurers were Mrs. J. Herbert Miller, Mrs. Anna Hartman, Mrs. John Pfautz, 1952 to 1958, Mrs. Ray Fyock, since 1958.

Mrs. Galen Kilhefner was the first vice-president, serving from 1952 to 1955; her successors were Mrs. Franklin Cassel, 1955 to 1962, and Mrs. Lillian Eberly, since 1962.

The Fellowship operated without a constitution until 1952, when one was finally adopted.

In 1930 the term Women's Work was first used to report to District Meeting. A request had gone to Annual Conference to coordinate the various organizations of the women. In 1929 such a plan was submitted to and accepted by the Conference at North Manchester, Indiana, and Women's Work was the name given to the new organization. In 1958, it became the Women's Fellowship.

The work expanded as need arose and times changed. The first district chairman reported work done as "clothed several

orphans, helped a needy brother and sister, did charity sewing, gave a donation to the Neffsville Orphanage, gave a donation of funds and bedding to Elizabethtown College, helped Armenian sufferers, paid funeral expenses, helped pay for a church."

The interest in the expanded work of the church can be followed in the succeeding years, as contributions were made to Shamokin, Stonetown, Brooklyn, Chicago, Philadelphia and Bethany Missions and the Near East. Contributions were given to projects not strictly Brethren, and to Red Cross and Associated Charities.

From 1921 to 1923, \$1,454 and clothing were sent to the Industrial School in Greene County, Virginia. Daily vacation Bible schools were conducted in many of the churches of the District and funds, materials, and teachers were contributed.

It will be noticed that the early emphasis lay largely on local work, with some interest in the foreign fields, but by 1925 the women decided to help prepare a foreign missionary.

The year 1926 saw the women interested in the Visiting Nurse Association. Local economic conditions from 1928 to 1930 are revealed in the contributions of money, coal, groceries, bedding, and shoes for the needy in local neighborhoods. Awareness of faraway problems was shown by support of an Indian orphan and Swedish relief.

In 1926, \$600 was given toward a hospital in Africa, and in 1927, \$297 was contributed to a hospital in India.

By 1931 Women's Work included Bible classes as well as aid societies, and enrolled 623 members. There were 32 aid societies, and contributions rose to \$2,627 for home missions and \$1,852 for foreign missions.

In this year, 1931, the world day of prayer was observed for the first time in the District when the women of the denomination met in the Lititz church.

Also, in 1931, the national project of girls schools in India, China, and Africa was begun, and the District was assessed \$625.80. To date approximately \$45,000 has been contributed by the women of Eastern Pennsylvania to the education of girls in these areas, although the work in China had to be discontinued.

In 1938, to encourage and strengthen the different phases of Women's Work, the following cabinet was elected by the women of the District, subject to approval by District Meeting: director of Bible study, Miss Martha Martin; director of missions, Miss Sara Shisler; director of aid, Mrs. John R. Cassel; director of mothers and daughters, Mrs. Roy Forney; and director of peace and temperance, Mrs. John P. Mohler.

In 1939, Martha Martin reported that 113 sisters had read the New Testament, 38 had read the entire Bible and completed the memory work. In 1947, she reported 177 had read the New Testament, 50 the whole Bible, with the best record of Bible reading in the Indian Creek, Elizabethtown, Midway, Palmyra, and Akron congregations.

The departments changed in name as the years went on with the following serving on the cabinet: Mrs. Robert O. Hess, Mrs. Paul Neff, Mrs. Clayton Kreider, Mrs. Desmond Bittinger, Mrs. Nathan Martin, Mrs. A. G. Breidenstine, Mrs. Earl Brubaker, Miss

Anna Hess, Mrs. Naomi Hackman, Mrs. John Ebersole, Mrs. Harry Miley, Mrs. Robert S. Young, Mrs. A. C. Baugher, Mrs. Rufus Eby, Mrs. James Eshleman, Mrs. Curtis Bucher, Mrs. J. I. Baugher, Mrs. Mabel Myer, Mrs. Carl Zeigler, Mrs. John Gingrich, Mrs. Glenn Sanger, Mrs. Eugene Musser, Mrs. Leroy Mumma and Mrs. Murray L. Wagner.

In 1960 the women were asked to represent on the District Social Action Commission; accordingly the following were appointed: peace, Mrs. Milton Eberly; temperance, Mrs. Clair Gibbel; and Brethren Service, Mrs. Isaac Earhart.

In 1947 the women met at Camp Swatara for a three day retreat. This was a time of good fellowship, inspiration, meditation, and planning; it was so rewarding that it has been continued from year to year.

From the inception of Camp Swatara, the women have contributed in equipping the kitchen, in building a cabin, and in building an infirmary and cook's quarters. The cook's cabin and infirmary cost \$5,635.86, and part of this amount was raised by a bazaar at the camp which has continued yearly.

Camp Kane, for conscientious objectors, received assistance in 1942 and by 1945 financial support was being given to Brethren Service, wheat and heifer funds, and the Bethany chapel fund. Work was done at New Windsor, and relief was added to the Aid department. In 1946 the tin-canning of thousands of cans of food for relief was begun.

Also in 1946, for the first time a Women's Work delegate was sent to Annual Conference. Mrs. A. C. Baugher was sent to Wenatchee, Washington. The next year it was decided to send a delegate each year.

In 1948 a fund for the Ida C. Shumaker memorial was started.

The cabinet met several times a year to plan the work, arrange for camp and for the fall Women's Work meeting. In 1951 the local directors were invited to meet with the cabinet, a procedure which proved beneficial to the cabinet and the local groups. In 1950 the custom was begun of selecting two members of the cabinet to write a Christmas letter to all the Women's Work groups, for inspiration, commendation and information concerning work and meetings.

The 250th Anniversary of the Church was celebrated by helping send the national president, Mrs. Paul Halladay, to Germany.

Among recent interests have been the infirmary at the Neffsville Home for the Aged, giving \$3,500 to furnish a lounge in the women's dormitory at Elizabethtown College, paying 25 parish grants to the college, assisting with the work at the Children's Home at Neffsville, cleaning at Camp Swatara, supporting Mrs. Helena Kruger's work in Greece, including the collecting of jars for Greece, giving blankets for disaster-stricken areas, and sharing financial assistance to Camp Eder in the Southern District of Pennsylvania.

Through the years the Women's Fellowship meetings have been of the highest level. Scores of missionaries have given inspiration, and information on various mission fields. Although the meeting in 1920 had only men as speakers, the women soon took

their places on the programs and developed their talent, poise, and ability to speak about the work near their hearts.

Today, the Women's Fellowship has become an important phase of Church of the Brethren activities, and is looking for broader fields of labor and increased opportunities for self-improvement. The annual fall Fellowship meetings are significant as a time of friendship renewal, inspirational fellowship, directed by church leaders, and of helping to solve current financial problems.

THE MEN'S FELLOWSHIP

The earliest known history of Men's Work in the Church of the Brethren was recorded by R. E. Mohler, who served as its executive secretary almost from the beginning. It is he who deserves credit for the step by step record of development from 1920 on.

It was at the Annual Conference of 1920 in Sedalia, Missouri, that the program committee of the Conference convened about 75 representative laymen. They met in the fairground race track grandstand, and probably no one present thought of this meeting as the beginning of a national Men's Work organization in the Church of the Brethren.

Following this historic meeting, however, similar groups were assembled at successive Annual Conferences, but not until 1925 was a significant portion of the Conference given to laymen. In that year, at Winona Lake, Indiana, an entire day was given to the men, who featured Sherwood Eddy as one of the speakers. Near the conclusion of the meeting 12 representative laymen were chosen to inaugurate an organization for men of the denomination.

Just one year later, through the Council of Promotion, a request was presented to the Conference, meeting in Lincoln, Nebraska, to recognize and encourage the organization of Men's Work in the Church.

Thus it was in 1926, six years after the grandstand meeting of Sedalia, that Men's Work was officially organized in the Church of the Brethren.

For members in Eastern Pennsylvania the great day for Men's Work was June 11, 1927, when in Hershey, Pennsylvania, the first national convention of Men's Work was held in Hershey's large auditorium. This was a day of inspired sermons on evangelism, interspersed during the afternoon by the adoption of a constitution and by-laws for the organization.

Then in 1928 there followed the second national convention in La Verne, California. Because of the location of the conference, however, representation was small, but W. J. Workman was chosen as part-time executive secretary. He served well but briefly because of ill health which resulted in his death. Thus, in June, 1931, R. E. Mohler was selected as executive secretary, and to him belongs much credit for the early beginnings of Men's Work in the Church of the Brethren.

Prior to 1939, the national Men's Work movement within the denomination had little effect upon the churches of Eastern Pennsylvania. J. H. Breitigan, of Lititz, Pennsylvania, served on the

National Council for quite a while before the organization was approved by the District, and two congregations, Lititz and Harrisburg, had organizations before the District sanctioned the movement.

Official approval by the District, however, was given at the District Meeting held in Palmyra on April 26, 27, 1939. Three papers relating to Men's Work were presented as recorded below.

Elizabethtown, Pa., March 9, 1939. To the 1939 District Meeting. We, the Elizabethtown Church, in regular council assembled, petition District Meeting of Eastern Pennsylvania in harmony with the General Brotherhood and also with paragraph 5 of the resolutions adopted by District Meeting of 1937 to elect a District Council of Men's Work of three members, one to be elected each year for a term of three years; they to organize themselves by selecting one of their number as President, one as Vice-President and one as Secretary-Treasurer. The elder of each congregation of the District is then urged to appoint a key man from the congregation and report to the District Council.

A. C. Baugher, Acting Elder

I. W. Eshelman, Church Clerk

From the East Petersburg congregation came an identical petition, dated March 15, 1939. It was signed by P. J. Forney, Elder of Congregation, and Roy S. Forney, Clerk of Congregation.

A second paper from East Petersburg read as follows:

March 15, 1939.—We, the East Petersburg Church of the Brethren, petition District Meeting of Eastern Pennsylvania to carefully and prayerfully consider the enlarging of the District Mission Board so that Men's Work as well as Women's Work will each have a representative on the Board. In both cases the feasibility of having lay members representing their respective activities taken into consideration, which in a large measure has been the reason for enlarging the General Mission Board of the Church of the Brethren, thereby sharing the responsibilities of the District Mission Board more equitably with the laity, as well as a natural tendency toward increased interest in contributing and supporting of the spreading of the gospel.

P. J. Forney, Elder in Charge

Roy S. Forney, Church Clerk

As a result of the action taken in Palmyra on April 26, 27, 1939, J. H. Breitigan was elected to serve on the proposed Men's Work Council for three years; F. A. Stayer for two years; and A. G. Breidenstine for one year. The organization of the Council thus

elected, resulted in F. A. Stayer's becoming its secretary-treasurer; J. H. Breitigan its vice-president; and A. G. Breidenstine its president.

Only two congregations, as indicated above, had Men's Work organizations prior to April, 1939. But it must not be assumed that Men's Work was generally unknown, for through the efforts of the National Men's Work organization much ground work had been laid and information dispensed. J. H. Breitigan in his capacity on the National Council kept the Eastern District alert to the possibilities of Men's Work until the District through its leaders recognized it officially. After sanction by the District, progress was quite rapid.

In approximately one year, from April, 1939 until May 17, 1940, 22 congregations formed Men's Work organizations. In some churches the men's Bible classes assumed the role, but this was not the pattern generally. Ordinarily, the newly formed District Council worked with the churches and recommended an all-inclusive men's organization. The Council used as a guiding principle a decision made in its first meeting, which declared that it shall be the policy of the Council "to cooperate with elders, pastors, and other officials of the church, rather than set up a competing organization." It was from the beginning the intent of the Council to make Men's Work an integral part of the church.

After just one year of considerable activity in Men's Work of the District, good receptivity had been established for its major emphasis at Annual Conference. How fortunate indeed to have had a Conference in June, 1940, in Ocean Grove for the newly initiated leaders of Men's Work in the District. This gave them the opportunity to learn from the more seasoned officers of the National Council who had planned an excellent program under the direction of Allen Weldy and R. E. Mohler, partly for the benefit of neophytes. J. H. Breitigan, who was a stalwart on the National Council, recommended that the Eastern Region should be given additional representation, and, after favorable action upon his suggestion, A. G. Breidenstine was elected.

In May, 1941, Joseph W. Kettering, the first man to be chosen since the formation of the original Council, became the secretary-treasurer to succeed F. A. Stayer. Further reorganization took place two years later in May, 1943, when J. H. Breitigan accepted the presidency of the Council. It should be noted that he had declined the presidency when the Council was first organized in 1939, but was elected in spite of his opposition in 1943, because A. G. Breidenstine had just been elected president of the National Council.

During the early years of Men's Work in the District, the program was helped greatly by the fact that it had two representatives on the National Council. After each Annual Conference it was customary for them to hold briefing sessions with the leaders in the local churches, and to a large extent the enthusiasm and inspiration of the Conference were transferred into the local congregational organizations.

The three-member pattern for the District Council prevailed until after the election in 1944, of Reuben King. He believed that the influence of Men's Work could be increased by enlarging the

Council to five members. Accordingly, it was agreed that he, through the Richland congregation, should present a query to District Meeting, first, to enlarge the Council to five members, and second, to fix the terms at five years each, one new member to be elected each year and no member to be eligible to succeed himself. The query passed.

Thus the newly-elected five-member District Council began to function in 1946. It consisted of Reuben F. King, president; Robert S. Young, vice-president; Joseph W. Kettering, secretary-treasurer, and additional members, M. Alexander Glasmire and Willis S. Nolt. Under King's leadership the idea of Council enlargement was extended to have each Council member select an assistant; all assistants were to be approved by the Council but not to be elected by the District. Later records show the wisdom of King's leadership in this regard because many of the assistants became strong leaders in their local congregations and in the District. The principle of personal participation was once again demonstrated to be important in the development of leaders.

For all practical purposes, therefore, Men's Work in the District operated under the leadership of ten men starting in 1947. Reuben F. King chose as his assistant, Jonathan Forry; Robert S. Young chose Robert Turner; M. Alexander Glasmire chose Elwood Shelly; Willis S. Nolt chose Richard Hackman; and Joseph W. Kettering chose Ray L. Fyock.

In 1947 the pioneer of Men's Work in the District, James H. Breitigan, passed away. During his extended period of illness he held many bedside conferences and gave many helpful suggestions. He rejoiced greatly in the progress which had been made but saw the urgent need for increased lay leadership in the church. Many of his fondest dreams have not yet been realized.

Then followed in succession the administrations of Joseph W. Kettering, who also served on the National Council of Men's Work and on the General Brotherhood Board, Robert S. Young, Ray L. Fyock, Harry L. Meyer, Calvin J. Wagner, Wilbur E. Weaver, and G. Harold Bucher. With them served the vice-presidents, M. Alexander Glasmire, Willis S. Nolt, Harry L. Meyer, Calvin J. Wagner, Wilbur E. Weaver, Ray L. Fyock, G. Harold Bucher, and Norman E. Keller. The secretary-treasurers during the same period were: Willis S. Nolt, Guy R. Saylor, Robert Turner, Henry B. Gibbel, Clyde G. Hollinger and Normon H. Ernst. These officers were supported in their programs by Council members Nathan G. Heisey, Leon P. Kreider, Enos Heisey, John Gingrich, A. G. Breidenstine, Caleb Ziegler, Norman Ziegler, Marvin Messick, Albert L. Gray, Harold L. Kulp, Paul Bashore, Edward H. Stauffer, Roy S. Brandt, J. Paul Buckwalter, Heber Shelly, Jacob H. Ruhl, and Mervin R. Ebersole.

While it may be said that the administrations of Breidenstine, Breitigan and King got Men's Work established in Eastern Pennsylvania, it must be recorded that the cabinets, starting with Joseph W. Kettering, have been responsible for the significant impact of Men's Work on the programs of the local congregations. It remains to be seen whether or not succeeding lay leaders can capture the interest and devotion to duty of the laymen in the Eastern District.

For 20 years within the Eastern District, from 1939 to 1959, the laymen's organization was known as Men's Work. In 1959 the name was officially changed to the Men's Fellowship. But whether so named or not previously, it was indeed a fellowship, nevertheless. Attendance by anyone at a dinner meeting would readily prove the warmth of this fellowship of Brethren men.

It would be redundant indeed to record in detail the happenings at all the dinner meetings since the first one which was held at Hostetter's Restaurant in Mount Joy, Pennsylvania, on November 30, 1939. On this occasion 56 men representing 15 different congregations attended. James Faulkner, a layman from Baltimore, was the principal speaker. Just a few days before the scheduled meeting Mr. Faulkner was involved in an automobile accident and had to be hospitalized because of a neck injury. In spite of the accident, however, assurance was given that he would be present at this first dinner meeting. When he entered the dining room on the night of the meeting a stir was heard among the laymen because they were surprised to see the speaker in a plaster cast from the neck down to the waist. It was learned later that he had attached enough significance to this initial meeting of Eastern District men to escape from the hospital without permission, hoping later that night to return unnoticed. His message, which was forcefully given, centered upon lay responsibility within the local church.

Except for a few years since that first meeting, two fellowship meetings have been held each year. Not all of these have been dinner meetings, but generally the dinner meetings have been favored with the larger attendance. Probably the largest meeting of this kind was held in Lancaster on October 4, 1947, with 882 men in attendance.

Many of the notable leaders of the Brotherhood plus some from other denominations have addressed these Eastern District Fellowship dinner meetings. In addition to James Faulkner, to mention only those who were recorded in the minutes, were William Livengood, John Hershey, W. Newton Long, C. E. Resser, Rufus D. Bowman, Edward Ziegler, Nevin H. Zuck, R. L. Mohler, C. C. Ellis, A. Stauffer Curry, J. A. Robinson, R. E. Mohler, Stewart B. Kauffman, John D. Long, Robert O. Hess, Rufus B. King, Roy E. McAuley, Dale Detwiler, A. C. Baugher, and Thomas May.

At the beginning of Men's Work within the District, the activities were generally of two types, the work within the local congregation which usually consisted of some kind of manual labor, and the national projects. Typical among the former type were such jobs as painting the church buildings, mowing the church lawn, and harvesting a sick neighbor's crops. In 1940 the national projects were: the November Home Mission offering, evangelism, father-son activities, Messenger subscriptions, church attendance, ushering, church night, and unemployment. It must be said that some of the national projects were unacceptable to the local congregations and because of their unadaptability it was decided by the Council to select projects year by year, some as suggested by the national council and others as urgent and needed in the District.

This procedure led to some very astounding accomplishments. To list some of the spectacular jobs accomplished by the laymen, it

must be recorded that they contributed 100 heifers in the year, October 1, 1943 to October 1, 1944; in 1945 approximately \$3,000 were contributed to send powdered milk for Greek relief; during the same year 1,000 pounds of carefully selected seeds were sent to France; in 1945 another shipment of 150 heifers was contributed; also in 1945, a total of \$23,078.38 worth of wheat was given; in 1946 a total of \$10,920.24 worth of corn was contributed; since 1945, by the contribution of labor, money, and materials, more than \$25,000 has been given to Camp Swatara; in 1951, and for each year since, the men of the District have given \$3,000 toward the budget for the Chair of the Bible at Elizabethtown College; and the Ministers' Group Life Insurance and Hospital Benefit Plan is today a reality for the ministers of the District because of the recruiting of congregations by the laymen to achieve the requisite percentage of participants.

It should in all fairness be noted that much of the giving was "sparked" by the laymen and not all was given by them personally. Often through their leadership entire congregations responded in the causes which the laymen supported. In addition, many congregations continue programs such as the Lord's acre, the blood donor project, 100% Messenger subscriptions, heifers for relief, disaster relief, location of displaced persons, Camp Swatara support, and the support of the Chair of the Bible at Elizabethtown College.

Actually many of the projects have since become a part of the unified budget of some of the churches and the laymen have been assimilated into the work of the church as a whole. Some of the former Men's Work leaders are now building committee members, church moderators, church board officers, Sunday school workers, church treasurers, and others have been elected to the ministry. For them Men's Work was and continues to be church work.

In 1940 there was published a statement by a layman from the District which read: "the greatest unused potential within the Christian Church is the laity." In spite of the accomplishments of the Men's Fellowship in the Eastern District, it is still true that the District has a vast reservoir of unused talent in its laity.

From the beginning of Men's Work many executive sessions were held during which there were long discussions about whole-hearted participation in the work of the church. Such was again the case with the National Council at Ocean Grove in 1940, when the Council finally mustered sufficient courage to petition Standing Committee. The petition read: "The Council of Men's Work has faced the question of lay representation on the General Boards and Standing Committee, brought about by the widespread pressure due to changed conditions in that a smaller proportion of our leadership is elected to the ministry. In the light of this fact the Council respectfully requests Annual Meeting through Standing Committee to appoint a committee of five to consider the advantages in a fuller lay representation in these respects, and report to the Conference of 1941."

But such petitions were not significantly considered until years later and in the Eastern District laymen have not yet served on Standing Committee nor in positions of similar responsibility in the organization of the District.

Finally, this evaluation must include also the most recent demonstrations of the strengths inherent within the laymen of the Brotherhood as note is made of the success resulting from the three phases of the Anniversary Call program. Once again many of the same men who were active in Men's Work a decade and two ago, responded to the urgent need of their Brotherhood. Nevertheless it must again be said that the Church of the Brethren will take a giant step forward when she harnesses more fully the time, talents, energy, financial resources, and devotion of her laymen.

THE YOUTH FELLOWSHIP

The story of the progress of the youth organization in the local church starts with youth work on the district level for it was here that the interest was aroused.

A decision to hold a Young People's Conference at Elizabethtown College was made at the District Meeting of Eastern Pennsylvania at Hatfield on April 25, 1929. During May the following people met to plan the first five-day conference: H. K. Ober, Nathan Martin, A. C. Baugher, Norman Frederick, David Cassel, Roy Forney, Jesse Whitacre, A. P. Wenger, H. H. Nye, and Martha Martin representing Eastern Pennsylvania; and Roy Cook, Howard Danner and Noah Sellers representing Southern Pennsylvania. H. H. Nye, A. C. Baugher and Martha Martin were appointed directors to complete arrangements. Ninety-six young people attended this conference.

This meeting was the beginning of the district's camping movement and the youth organization of Eastern Pennsylvania. The establishment of the summer conference, which later developed into a full summer's camping program, stimulated the attendance at other one-day conferences held periodically throughout the year.

Youth work had been progressing slowly in the local churches of the area. In the district young voices were heard and enthusiasm for organization was increasing in many places. Grace Hollinger and other young people with experience in youth work outside of the district were giving much time and thought to the work on the local scene.

The Eastern District of Pennsylvania held meetings on Ascension Day, the Fourth of July, and Labor Day for many years. A part of these sessions was aimed at interesting the youth of the district. Eventually the attendance and the enthusiasm of the youth warranted special youth conferences. The earliest youth conference was held jointly with the Southern Pennsylvania young people. The first program on record seems to have been held at Dillsburg, Pennsylvania, on July 30, 1932.

Congregations slowly began to recognize the need for planned programs at the local level. The Board of Christian Education of the District encouraged the movement. Frank Carper, Martha Martin, A. C. Baugher, H. A. Merkey, Roy Forney and others were pioneers in promoting the local youth program. According to the District Meeting minutes of 1933, the Board of Christian Education announced the appointment of Caleb W. Bucher as the Director of Young People's Work and Edna Mohler as Director of Children's Work.

For some years churches had been holding Christian Workers meetings prior to the Sunday evening sermon. These services were devotional in nature with discussions of importance to those in attendance. Since the meetings were not as widely attended in the 1930's as they once had been, the church leaders encouraged the youth to use this period for their services.

In the beginning, adults of all ages and little children attended the young people's service. It was years before some congregations gave young people a separate time and place to meet for discussion, worship and other organizational activities such as the service projects proposed by the district cabinet. Some groups had to meet in homes instead of in the church.

It was not until 1941 that the District Meeting minutes carried a report of the director of youth work. The report indicates that four district youth meetings had been held during the year; three of these were youth fellowships and the fourth one was held in conjunction with the adult meeting at the Chiques church on Labor Day.

It is significant to note that the cabinet increased in number from seven in 1941 to thirteen by 1963. The increase is indicative of the enriched program with its many duties and responsibilities. The cabinet in 1941 included the following officers: Mark Ebersole, president; Anna Carper, secretary-treasurer; Eva Bollinger, Floy Royer Eshleman, Stewart Kauffman, Ralph Shank, and John Enterline.

The Youth Director was later called a lay advisor; ministerial or pastoral advisors were added to the cabinet. The Eastern Regional Youth Cabinet had been organized in the meantime and Mrs. Virginia Fisher of the regional office gave valuable assistance and inspiration to the youth of the district. The Board of Christian Education secured the help of the following people to act as directors or advisors: Caleb Bucher, from 1933 to 1942; Eva A. Bollinger, from 1942 to 1952; Mr. and Mrs. Curtis Bucher, 1953; Mr. and Mrs. Norman Keller, from 1954 to 1955; Becker Ginder, from 1956 to 1958; Walton and Jean Moyer, from 1958 to 1961; and Donald and Kathryn Wolgemuth, 1961 — . Pastoral counselors were: Robert and Floy Eshleman, from 1955 to 1959; Wayne Zunkel, from 1959 to 1960; Olden Mitchell, from 1960 to 1961; and Guy Wampler, 1961 — .

In recent years Virginia Fisher has been an active member in an advisory capacity. Galen C. Kilhefner, appointed director of the camp in 1942, was a leader in promoting a sound camping program as it was conducted on the Elizabethtown College campus and later at Camp Swatara.

At its inception the youth program was mainly concerned with inspirational programs but expression was required for youth to find fulfillment and so a service program developed in keeping with the movement of the times. Youth served in work camps in various places in the region and in foreign countries. As early as 1940 the Youth Serves program captured the enthusiasm of the young people. The project yielded \$1,452.88 which was used for the total work of the church beyond the confines of the district.

In 1954 the Hour-A-Minute project resulted in the contribution of \$3,246.01, exceeding the \$1,200.00 which had been set as the

goal. In 1956, contributions totaled \$5,703.49. Of this sum \$3,839.39 was invested in heifers to be sent abroad. Two thousand cans of fruit juice were shipped to Kassel Haus, Germany, and 451 pounds of seeds were gathered for foreign use.

In 1955, Joan Diehl, the corresponding secretary, explained the national youth project to the youth of the local churches. She stated that it was a package project with a goal of \$4,700 to be used for world missions, Brethren Service, foreign missions, home missions, BVS, Bethany Seminary, and Christian education.

She advised her readers to raise this money by planting a Lord's acre, washing cars, giving one day's wages, or giving an increase of \$1.00 after it had been put to work for one year. She told the young people it costs the Brotherhood \$2.52 a minute to run its program. One year, it is recorded, the youth of the district ran the Brotherhood program for 30 hours.

These items are illustrative of the extent of the program and of its growth from very small beginnings. Examples were taken at random and could be duplicated many times.

The activities of youth for 1956 listed in the District Meeting minutes by J. Herbert Miller, secretary of the Board of Christian Education, include the following: fun night at the college, dedication service for heifers at Milton Hershey's farm, leadership training workshop, fall fellowship at the college, youth banquet at Akron, musicale at Palmyra, indoor swim at Franklin and Marshall College, Saturday night rally at Palmyra, spring fellowship at Chiques, Saturday night rally at Hatfield, swim party at Camp Swatara, week-end hike, and week-end camp at Swatara.

The work has grown to such proportions, by 1963, that the cabinet has divided the district into six areas. Meetings are held in each area and an individual cabinet member is responsible for the promotion of youth activities in his area. Many cabinet members have given much time to stimulate the activity of the youth of the local congregations.

With the growth of the movement, during recent years, young adults have been separately organized. There have been special interest groups organized for post-high school members and for high school students. The programs for each group have been planned to meet the special needs of the young people.

Eastern Echoes is the official bi-monthly publication of the organization. The paper is pleasing in format and covers a wide variety of news items. When *Eastern Echoes* was first published it concerned itself largely with announcements of coming events, the activities of the cabinet and pleas for the full support of the youth project. As the paper matured it covered a wider variety of topics. The issue for February, 1959, published articles on the Sheep Project in Ecuador, three articles on attending college in the fall, news of people in Brethren Service, a winning speech in the district contest, a review of the preceding year's program, an outline for the coming year's program, and an article on the memorial planned in memory of Audrey Kilhefner and John Hollinger. Also, it gave an account of a Brethren tour in Europe, experiences on a Puerto Rico project, cabinet appointments, and news. Several other issues carried a series of articles entitled "Know Your Mission Churches."

From early struggle and sacrifice has grown a thriving and vibrant organization. The efforts of the youth of the church are expended in many ways in places near and far. Many people have contributed to the development of this program; many cabinet members and especially many cabinet presidents have worked arduously to accomplish high goals.

OLD FOLKS' AID SOCIETY

The 1915 history treats in adequate detail this aspect of the benevolent work of the church from its beginning in the late nineteenth century to 1912. By way of recapitulation it should be stated here that the first formal step in establishing a home for the aged in the Eastern District of Pennsylvania took the form of a query to the District Meeting in the spring of 1893. On September 17, 1896, the Adam Basehore farm, of about 65 acres, was purchased for \$4,500, as a site for the first home. The farm was located near Manheim, in the bounds of the then Chiques congregation, and was intended primarily for the churches of the Eastern District of Pennsylvania, New Jersey, and the Eastern Shore of Maryland. To clarify the latter statement, it should be pointed out that the present North Atlantic District, and several congregations in the present Mardela District were a part of Eastern Pennsylvania when the first home was established.

From the very beginning facilities were inadequate to accommodate all applicants, as a consequence of which additions were built in 1897 and in 1902. In 1906 and 1907 objections to the home arose in the Manheim area, whereupon it was decided to relocate. A site was chosen near Neffsville, where Nathan Brubaker had offered to give 10 acres of land, along the Lancaster and Lititz pike and trolley line, "without money, provided the home pay him, and his wife, during life, an annuity of \$50 every six months."

On this site were erected two buildings. The main building is 200 feet by 36 feet, and contained offices, guest rooms, and suites. The rear building is 78 feet by 32 feet and contained chapel, dining room, kitchen, and infirmary. The two houses were 12 feet apart, but were connected from cellar to attic by a gangway 12 feet wide, which made it practically one house. The new home cost \$48,000 and was occupied on November 3, 1910. It seemed ample and commodious then, but by 1914 the minutes contained entries indicating that applications were not accepted due to lack of room.

In 1912 contact with the state legislature regarding an application for state aid was made, but the reply was that this was not possible, since the charter indicated denominational control.

On November 7, 1950, a strip of land, to be used as a playground, was sold to the orphanage for \$500. In 1954 a new elevator was installed. On November 6, 1956, the shareholders granted a request for seven trustees instead of six. In 1957 a solarium was built on the first floor. In August, 1957, the first chicken barbecue was held.

Throughout all these years much time was devoted to administration and the formation of policies. The minutes indicate that some guests had to be dismissed for transgressing the rules of the home, for misconduct or disrespect for the management. A dona-

tion day was set for food and bedding from churches throughout the District. Sanitation was a major problem. Workers' compensation, an emergency lighting system, water purification, sewage problems, as required by state regulations, had to be considered. The care of the sick and the problem of adequate help were becoming more serious. Room rents were too low. The trustees were always cautious as is indicated by entries such as: "to be deferred"; "treasurer is authorized to make a loan to pay bills"; "not enough money to pay help, loans advanced by members of the Board".

Yet it was apparent as time passed that something more must be done to care for the aged guests when they were ill. As early as September, 1915, John Herr was asked to visit Sister Geiger (Mrs. Mary S. Geiger), Philadelphia, to solicit her aid in raising a fund to erect a hospital building in connection with the home. On January 2, 1923, the trustees approved the idea of a hospital and appointed a committee consisting of J. C. Zug, A. G. Fahnestock, Philip Hottenstein, and E. K. Brubaker. On February 6 the committee submitted plans, and on February 20 it was asked to obtain a rough estimate of cost. On April 3, of the same year, on account of unsettled conditions in labor and materials, it was decided that no further steps would be taken "at present" toward erecting a hospital building. In 1926 there were verbal offers of contributions toward a hospital amounting to \$6,000, if building were begun within a year.

For three decades there was no further action on this matter. Then, on March 7, 1957, the trustees met with Charles Myer, Franklin Cassel, M.D., and Richard Eckroth, M.D., for the purpose of laying plans for an infirmary. On September 5, 1957, a donation of \$10,000 to be used to help pay for equipment, beds, bedding, wardrobes, tables, chairs, and other items needed in the new infirmary, was received. On December 12, 1957, a committee was appointed to plan a brochure to be used in the solicitation of funds in the District. In 1958 J. A. Hamme, architect, submitted specifications which were approved, and bids for the infirmary were opened May 27, 1958. The low bid of \$324,333, submitted by Ray Klump, Incorporated, of Lancaster, was accepted. Ground breaking took place on June 7, 1958.

The infirmary wing is a three story structure. The ground floor contains four apartments of two rooms and bath each, a laundry room, an ironing room, a sewing room, a processing kitchen, a stock room, a shampoo room, and a fellowship hall. The first floor contains the chapel, the dining room, and the infirmary. The second floor is devoted to guest rooms.

The trustees, Harry L. Meyer, Jacob H. Ruhl, Paul L. Neff, D. S. Baum, Jere Cassel, J. R. Myer, and Harry Brubaker, served as a building committee. Their wives selected the kitchen and dining room equipment, and the furnishings of the building. The first patients were admitted to the infirmary on November 11, 1959.

On March 7, 1957, it was decided to secure plans for further expansion by constructing cottages. As a result of this the first cottage, a duplex home, now called the Home Cottage, was built in 1958. In 1959 the Drexel Cottage, also duplex, and the Mary K. Zimmerman Cottage, a single home, were built. These cottages are occupied by guests who are on life contract and will live there



Garden Spot Apartments at Brethren Home

permanently, or by guests who pay a monthly rental.

On August 1, 1957, the wives of the trustees were authorized to organize a ladies auxiliary of the Eastern District in connection with the Brethren Home. On November 1, 1957, an organization meeting of representatives of all the congregations of the District was held. Mrs. Ralph Garner, of the Fahrney-Keedy Home, Middle Maryland District, was present to direct the meeting, at which the following officers were elected: president, Mrs. John G. Hershey; vice-president, Elizabeth Gibbel; treasurer, Mrs. Jacob Fahnestock; secretary, Esther Stoner; corresponding secretary, Mrs. Robert Young; and assistant corresponding secretary, Mrs. John Brightbill. The constitution for the organization was approved by the auxiliary on February 1, 1958. The official name of the organization is the Ladies' Auxiliary of the Brethren Home, Neffsville. Its purpose is to develop within the membership of all Church of the Brethren congregations of the Eastern District of Pennsylvania a deep interest in and a loyal support of the Home, and to organize and unite the services of the women of the District for the physical comfort and spiritual welfare of all members of the Home family. All women who are members of congregations in the Eastern District, and all friends of the Home are eligible for membership. All guests of the Home may be associate members. By August 28, 1958, there were 1,728 members.

The register and bulletin board on the first floor were donated by this organization. The sewing and shampoo rooms were equipped, and are largely operated by the auxiliary. Their entertainment committee sponsors many programs at the home; they are religious or musical in nature, slides and films may be shown, or they may take the form of birthday parties, and occasionally a picnic.

The library committee sponsors a bookmobile from the Lancaster Public Library, provides magazines for the reading tables, and arranges hobby displays.

In 1959 the Auxiliary had a membership of 1,848.

The financial report of September 30, 1959, to the shareholders of the Home, contained the following information. The value of the Home properties and equipment was \$564,519.46; this included the addition known as the infirmary building, built at a cost of \$355,369.63, which has been met by contributions from interested church groups and individuals, and by a banking institution. Notes payable on September 30, 1959, were \$105,000. The endowment fund had a value of \$144,409.87. Annuities totaled \$38,900.

The Home is a non-profit institution; it is an expression of Christian love manifesting itself between persons. Social workers, chaplains, administrators, and occupational therapists are needed in this area of service. This could well be considered in choosing a vocation.

In 1960 the Brethren home had 157 guests, 22 of whom were in the infirmary. There was a long waiting list of individuals who could not be accommodated because of limited facilities.

THE CHILDREN'S AID SOCIETY

Annual Meeting in 1905, held at Bristol, Tennessee, endorsed the child-care program being carried on in the State District of Oklahoma and Indian Territory and further recommended that the several State Districts over the brotherhood awaken to this important work. Apparently there had already been a growing concern among several of the elders in the Eastern District of Pennsylvania that there was a great field open for doing effective and far-reaching work in the way of caring for homeless and orphan children. The recommendation of the conference apparently crystallized sentiment in the Eastern District, for at the 1906 District Meeting the Ephrata and Spring Grove congregations each brought similar queries asking that the District Meeting carry out the recommendations of the Annual Meeting. The queries were answered by the appointment of a committee of three elders, Henry E. Light, Jesse Ziegler, and David Kilhefner, with instructions to prepare a plan for meeting this child-care need in the Eastern District and to present the plan to the next District Meeting.

Reports were given at the District Meetings in 1907, 1908, 1909, 1910, and finally in 1911 a constitution and bylaws were adopted. A board of trustees was at once elected, consisting of Tobias F. Imler, H. B. Yoder, Henry K. Ober, Henry R. Gibbel and Jacob W. Meyer. At this same District Meeting provision was made to divide the Eastern District of Pennsylvania. The new district which resulted adopted the name of Southeastern Pennsylvania, New Jersey and Eastern New York (now North Atlantic), and promptly elected five trustees as follows: Mary S. Geiger, Amanda R. Kratz, Charles F. McKee, Ira Holsopple, and Quincy Leckrone.

The 10 trustees met in July, organized, and immediately began making plans for the building of a shelter home. A beautiful location, adjoining the Brethren Home at Neffsville, Pennsylvania, was selected for this Children's Home, and the plot was donated by the Board of Trustees of the Brethren Home. A substantial brick building was begun during 1912 and completed in the spring of 1913. Dedication services were held on the afternoon of October 16, 1913. The following elders participated in this service: Samuel R. Zug, Mahlon C. Swigart, Jacob H. Longenecker, Henry K. Ober and Samuel Z. Witmer.

Isaac W. Taylor was elected as the first superintendent of the Children's Aid Society. He carried this responsibility along with his duties as superintendent of the Brethren Home. Brother and Sister Peter Heagy of Ephrata were chosen as the first steward and matron.

Thus, the Children's Aid Society was organized and began its

operation. In the history of the Church of the Brethren of Eastern Pennsylvania, 1708-1915, Henry K. Ober reported as follows: "The Children's Aid Society, in addition to being fully authorized and owned by the two State Districts, is also fully incorporated under a charter by the Court of Common Pleas of Lancaster County (June 20, 1914). Up to this time the society has received and placed 18 children. The work is now fully organized and eternity alone will reveal the very important work which the church is carrying on through its servants in rescuing young lives and training them with a view to saving them for useful Christian service."

The original Board of Trustees consisted of 10 members, elected by the two Districts for terms of from one to five years. Each year thereafter each District elected a new trustee for a five year term. With the exception of special meetings the trustees met annually. The work of the Society was done mainly by the superintendent, the treasurer and the house parents, who, in the early years, were referred to as steward and matron. Those who served as trustees are as follows:

EASTERN PENNSYLVANIA

Tobias F. Imler	1911-17
H. B. Yoder	1911-44
Henry K. Ober	1911-15
Henry R. Gibbel	1911-23
Jacob W. Meyer	1911-37
Samuel N. Wolf	1914-39
Aaron C. Reber	1916-26
Harry H. Ziegler	1926-44
Harvey B. Markley	1928-53
Samuel G. Meyer	1937-42
G. B. Wolf	1939-52
Abram N. Eshelman	1942-52
Ira D. Gibbel	1944-50
Nora Krumbine	1944-51
Martha Bucher	1950-55
Mrs. J. Herbert Miller	1951-61
Franklin K. Cassel	1953-63
Harry S. Dohner	1952-59
Mrs. Robert F. Eshleman	1955-65
John K. Hershey	1957-62
Clyde G. Hollinger	1959-64
Mrs. Paul Neff	1961-66

NORTH ATLANTIC

Ira C. Holsopple	1911-18
Mary S. Geiger	1911-16
Charles F. McKee	1911-24
Quincy Leckrone	1911-14
Amanda Kratz	1911-37
Paul H. Bowman	1914-15
H. W. Rohrer	1915-23
Phillip R. Markley	1918-26
Frank Foster	1920-25
Mrs. W. C. Rosenberger	1933-34
Mrs. Wm. H. B. Schnell	1924-39
Harvey S. Replogle	1925-41
Clifton Buckwalter	1926-31
Trostle P. Dick	1931-46
Mrs. E. M. Bowman	1934-38
Mrs. Edward Schwass	1937-47
Mrs. Luther J. Lutz	1938-43
Mrs. Bertha A. Grater	1939-49
Clayton H. Gehman	1941-45
Mrs. David K. Hanawalt	1943-48
Mrs. Benjamin F. Waltz	1945-60
Harper Snavely	1946-47
Mrs. D. Howard Keiper	1947-57
Glen E. Norris	1947-51
Mrs. Wilbur Martin	1948-53
Mrs. Alvin S. Alderfer	1949-64
Mrs. Henry H. Funk	1951-56
Mrs. Lawrence High	1953-61
Mrs. Berkey Knavel	1956-61
Linford Rothenberger	1957-62
Mrs. Stanley Davis, Sr.	1960-65
Mrs. Luke Brandt	1959
Luke Brandt	1960

The superintendent was elected by the trustees and his role was essentially threefold. He was to contact the churches and interested individuals and seek their support, find foster and adoptive homes and make placements, and oversee the operation of the Home. In 1945 the Children's Aid Society was placed in the budget of the Eastern District and the direct contact with the churches became less important. When the superintendent was unable to make foster home contacts the house parents assumed this function. In 1959 the first full time superintendent was employed. Those who served as superintendent are as follows: I. W. Taylor, from 1913 to 1916; Samuel N. Wolf, from 1916 to 1940; Harvey B. Markley, from 1940 to 1954; Franklin K. Cassel, from 1954 to 1959; Glen Crago, from 1959 to 1962. Those who served as treasurer of the Society are: H. B. Yoder, from 1911 to 1944; G. B. Wolf, from 1940 to 1952; Harry S. Dohner, from 1952 to 1960; and Clyde G. Hollinger, 1960 — .

The steward and matron were selected by the trustees to serve as house parents of the children at the Home, to manage the affairs of the Home and to assist the superintendent in the placement of foster and adoptive children. Those who served in this capacity were: Mr. and Mrs. Peter Heagy, from 1913 to 1914; Mr. and Mrs. Levi Ziegler, from 1914 to 1915; Mr. and Mrs. H. A. Buffenmyer, from 1915 to 1918; Mr. and Mrs. C. K. Kilhefner, from 1918 to 1921; Mr. and Mrs. John D. Ebersole, from 1921 to 1926; Mr. and Mrs. Jesse Dotterer, from 1927 to 1941; Mr. and Mrs. Phillip Dotterer, from 1941 to 1942; Mr. and Mrs. Raymond Hiestand, from 1942 to 1943; Mr. and Mrs. J. B. Hoover, from 1943 to 1944; Mr. and Mrs. John Hevener, Sr., from 1944 to 1957; Mr. and Mrs. Samuel Sherer, from 1957 to 1958; and Mr. and Mrs. Glen Crago, from 1958 to 1962.

Child-care services offered by the Children's Aid Society through the years were essentially those of taking charge of orphan and homeless children and placing them in the shelter home until a suitable home could be found for more permanent placement. Some children, whose homes were only temporarily broken, were placed or retained in the shelter home until they could be returned to their own homes. Some orphan and unwanted children, who came under care, were placed in permanent homes and legal adoptions were arranged.

Unfortunately, accurate figures of the early work of the Children's Aid Society were not kept. In the nearly 50 years since the beginning of the Children's Aid Society care has been provided for approximately 900 children for varying lengths of time, from only a few days up to 18 years. No accurate figures are available, but it is estimated that about 100 children were placed for adoption by the Children's Aid Society.

Since its beginning the total expenditures for building and operation of the total program have been about \$304,000. The operating expenditures have climbed steadily through the years from about \$2,000 to \$40,000 annually. In addition to actual cash outlay, many dollars worth of contributed material goods, clothing, and food, as well as services have gone into the program from concerned members of the two church districts.

Since the founding of the Children's Aid Society 50 years ago

there has been considerable change in the child-care situation in the area. The County Institution Districts have assumed a greater responsibility for the care of neglected children, and, especially in recent years, have effectively planned for and financed the care of dependent children. In Lancaster County the Bureau of Children's Services was organized in 1958 with a director and a staff of case-workers to supervise the care of dependent and neglected children.

Other voluntary agencies such as the Family and Children's Service were organized in the communities, providing effective case-work not only in the care of children, but also in assistance and counsel to families, making possible in many cases, early return of children to their own family homes.

Ever increasing standards of child-care and case-work by the Pennsylvania Department of Welfare have provided constant pressure on the Children's Aid Society to meet standards. Complaints came because of failure to provide an adequate trained case-work service which resulted in some children's remaining in the Home at Neffsville longer than necessary, accepting for care in the Home of pre-school children, and some adoption placements probably were not up to the standards of the county and state welfare authorities.

In 1958 the Board of Trustees officially went on record as desiring to meet the standards of the State Welfare Department. The District Meetings of the two Districts that year approved a re-written constitution and bylaws which had been prepared to meet the changing conditions.

The following year the charter was amended to change the name from the Children's Aid Society of the Church of the Brethren of Eastern Pennsylvania to simply the Children's Aid Society of the Church of the Brethren.

In 1959 the Board sought out and employed a full time superintendent who was a college and seminary graduate, and gave him the opportunity of graduate education in social work during his first year of employment.

The Board of Trustees authorized the discontinuance of accepting children for adoption placement, rather referring those to the approved adoption agency, the Family and Children's Service. Only in cases of those children under care who might become available for adoption would assistance be given in adoption arrangements. It established the policy that pre-school children, if accepted at all, were promptly placed in foster homes. It encouraged, increasingly, cooperation with the other agencies of the community, especially the Bureau of Children's Services. This cooperation took the form of having the Children's Aid Society provide institutional home facilities for the other agencies as follows:

- (1) Emergency care of all children, the doors of the Home being open for emergency admissions at all hours, day and night.
- (2) Short term care for children under study, prior to foster home placement.
- (3) Short term care for children from homes only temporarily disrupted.
- (4) Long term care for children, especially teen-age girls,

who are not suitable for foster home placement.

This attempt to meet standards resulted in a marked increase in the cost of services being rendered. As a result a financial crisis occurred as reserves were exhausted. The charges for services rendered to other agencies were raised and more financial support was sought from the community whose problems the Children's Aid Society was increasingly helping to solve. In 1961 the two districts authorized the trustees to seek financial assistance from the United Fund of Lancaster County.

The request to become a participant in the Lancaster County Community Chest was referred to the Community Council for study, investigation, and recommendation. This study was completed in May, 1962. By that date it was evident that the increase in rates effected October 1, 1961 had alleviated the financial crisis and that through these increases the Children's Aid Society was getting adequate support from the community for its present program. Thus, it was recommended that the Community Chest should not extend, at that time, financial support to the Children's Aid Society.

The study pointed out, however, that there are in the area a number of needed services for children not now being performed. If the Children's Aid Society, with adequate help, would study the home and the community in order to determine these needs which the Society could best meet, and would be willing to meet the need recommended with qualified personnel, the Community Chest should again be approached to consider support for that part of the program not adequately financed by church, government, and other income sources.

Thus the Children's Aid Society of the two districts, Eastern Pennsylvania, and North Atlantic, moved into a new phase of service, which was provided in cooperation, rather than in competition with other agencies of the community.

Further special study was carried forward by the trustees with the help of the Community Council of Lancaster County and the Office of Children and Youth of the Pennsylvania Department of Welfare. As a result of these studies, the following conclusions were drawn:

- (1). Care of small children—foster home and adoption placement and supervision are too costly and our continued competition with other better qualified agencies in these areas is unwise.
- (2). There is a continuing definite need for institutional care of teen-age girls who are hard to place in foster homes. However, because of the following, we consider it unwise to continue this program:
 - (a) State Welfare requirements limit the number of children to be cared for in our present building to 15 girls.
 - (b) Costs for providing quality care and to meet state standards would probably mount up to \$8.00 per day per child and go even higher if our census would fall below the maximum capacity of 15 children.
 - (c) We do not have the large endowment which has enabled some church groups to continue child care work.

- (d) Our two church districts are not in a position to increase their support for our work.
- (e) Additional funds may be available through the United Fund of Lancaster County, but the uncertainty of our being able to live within the budget would jeopardize our chances here.
- (f) Our experience in the last few years, as we have attempted to find qualified personnel, has been very disappointing and should we decide to continue, it is doubtful if we would find among the Brethren such persons as are needed.

Meeting in special session December 8, 1962, the Trustees of the Children's Aid Society prepared the following recommendations to be presented to the Eastern District and the North Atlantic District:

- (1). That the Children's Aid Society work be discontinued by September 30, 1963.
- (2). That the home be closed by June 15, 1963, and that the building and equipment be sold to the Brethren Home by July 15, 1963, according to the proposed terms to be worked out in joint meeting of the Executive Committee of the Children's Aid Society and the Trustees of the Brethren Home on December 26, 1962.

Terms of agreement

- (a) Agreement price of sale of all the Children's Aid Society property and equipment is \$26,000 roughly calculated as follows:

(1). Original land donated by Brethren Home	N/C
(2). Foot frontage purchased from Brethren Home in 1947	\$ 1,000.00
(3). Building and built-in equipment	19,000.00
(4). Major electrical and gas equipment	3,500.00
(5). Miscellaneous equipment and furnishings	1,000.00
(6). G.M.C. truck and Ford station wagon	1,500.00

Total \$26,000.00

- (b) Brethren Home to furnish small office space up to five years from the date of agreement for the files of Children's Aid Society and to grant Children's Aid Society or District Social Education and Action personnel office space for limited use in phasing out the work.
- (3). That the assets be turned over to the two districts in proportion to their giving.

According to the available records, contributions were made as follows:

	Total Giving 46 Years	Average Per Year	Percentage
Eastern District	\$94,113.00	\$2,046.00	87%
North Atlantic District	\$13,931.00	309.00	13%

- (4). That the Districts encourage their people, through their District Commissions on Social Education and Action or other means, to continue interest in child welfare by cooperating with county and community agencies in providing foster homes, small group homes, adoption homes, and boarding homes.

These proposals were considered by the North Atlantic District in a special conference, February 16, 1963, at the Green Tree Church of the Brethren, Oaks, Pennsylvania, and by the Eastern District, February 27, 1963, at the Elizabethtown Church of the Brethren, and were approved by both districts without opposing vote.

Accordingly, the Home was closed on June 15, 1963. The children in foster homes or homes for adoption are continued in care until satisfactory arrangements can be made for their discharge, hopefully before September 30, 1964.

It is anticipated that the two districts will continue their interest in child-care as they implement the fourth recommendation of the trustees.

CAMP SWATARA

In the spring of 1924 the Board of Christian Education reported to District Meeting that the Board, in cooperation with Southern Pennsylvania, was planning to hold a "One-day Young People's Conference . . . sometime during this coming summer."¹ This was apparently the beginning of youth conferences and camps in our section of the brotherhood. From this date through 1935 young people's conferences are referred to and seem to have been held annually by the two districts, Eastern and Southern Pennsylvania. These conferences were projects of the two Boards of Christian Education (or Sunday School Boards, as they were then called) and were the forerunner of the organized Church of the Brethren Youth Fellowships, which in later years were to become semi-annual gatherings of young people on a district basis.

It is interesting to read the reports on these youth conferences as they were written by the secretary of the Sunday School Board. The 1924 conference was described as "a real inspirational meeting . . . which is supplying a long felt need in our state district."²

The 1926 youth conference was held at the Landisville Camp Meeting grounds and it was reported that 1,800 to 2,000 people were in attendance, many of them more than 25 years of age. The secretary added, "The first attempt at group meetings was made at this Conference, which seemingly is a demand of our young people."³

After 1926 one-day conferences were not recorded in detail, but the following are mentioned in District Meeting minutes: 1928, Hershey Convention Hall; 1932, Dillsburg; 1933, Cleona; 1934, New Freedom; and 1935, Cleona. It can be assumed that the one-day youth conferences of Eastern and Southern Pennsylvania had their beginning in 1924 and were held annually at least through 1935.

¹Report, District Sunday School Board, District Meeting Minutes, 1924

²Report, District Sunday School Board, District Meeting Minutes, 1925

³Report, District Sunday School Board, District Meeting Minutes, 1927

On March 7, 1929, the Elizabethtown congregation, in its council meeting, passed a query to be sent to District Meeting. The heart of it is found in this paragraph:

"We, the Elizabethtown congregation, ask District Meeting of 1929 of Eastern Pennsylvania to recommend that a young people's conference of about five days be held at Elizabethtown College sometime during August, annually, and that it be arranged by the College authorities together with the District Sunday School Board and the District Welfare Board. If Southern Pennsylvania through its District Sunday School Board should desire to cooperate, this would be very desirable."⁴

This was granted and became the enabling act that opened the way for a series of conferences and camps to be held on the campus of Elizabethtown College during the next 15 years, from 1929 to 1943.

During the seven year period, 1929 to 1935, the annual youth gatherings at Elizabethtown College were referred to as Young People's Conferences. They were planned for August and utilized the college plant between the close of summer school and the opening of the fall semester. The college schedule was one of the limiting factors which prevented the conference program from being expanded beyond three or four weeks.

The 1929, 1930, and 1931 Young People's Conferences each ran for one five-day period. In 1932 two five-day conferences were scheduled for different age groups. In 1933 and 1934 the program was expanded to three conferences, each six days in duration; and by 1935 the enrollment justified four six-day conferences, one each for intermediates (14-15), seniors (16-17), young people (18-20), and older young people (21-30).

The early conferences were attended by a high proportion of older youth. In 1930 the average age of the 155 young people in



Main building, east area, Camp Swatara

attendance was 17½. At this time it could not be foreseen that in later years the camping program would attract large numbers of junior highs and eventually hundreds of juniors. Most of the post

⁴District Meeting Minutes, 1929.

high school young people in the late twenties and early thirties had not had the advantages of camping, and for them the conferences at Elizabethtown provided a novel and interesting experience.

It is interesting to note that a number of the leaders were persons associated with the college, Martha Martin, H. K. Ober, A. C. Baugher, Rebekah Sheaffer, J. Z. Herr, R. W. Schlosser, and E. G. Meyer. Other early leaders were selected from among those who had a keen interest in young people and in the program of the church, Jesse Whitacre, A. G. Breidenstine, Mary Hykes (Harsh), Mary Snyder (Forney), Roy S. Forney, Florence B. Gibble, Caleb Bucher, and John G. Hershey.

Those who attended these early conferences were also given an opportunity to become personally acquainted with missionaries on furlough and church leaders prominent in the brotherhood. Among the visiting instructors from 1929 to 1935 were: I. S. Long, Ruth Shriver, Dan West, M. Clyde Horst, A. C. Wieand, Anna Beahm Mow, C. D. Bonsack, Rufus D. Bowman, C. C. Ellis, Desmond and Irene Bittinger, Sara Shisler, Ida Shumaker, C. N. Ellis, H. L. Hart-sough, Kathryn Holsopple, Annetta Mow, and Harlan Brooks.

The conferences at Elizabethtown College were a cooperative enterprise. In the early days two boards in Eastern Pennsylvania, the District Sunday School Board and the District Welfare Board, and Elizabethtown College joined in the sponsorship of these conferences. From an early date, perhaps from the first year, the District Sunday School Board of Southern Pennsylvania was a partner in the program.

The Elizabethtown conferences brought to the young people of the two state districts an experience most of them had never had before. It included living on a college campus with other young people of their own age and becoming acquainted with and profiting from the instruction of mature Christians, many of them well known church leaders.

For the next eight years the young people of Eastern and Southern Pennsylvania continued to find fellowship and inspiration and meaningful religious experience on the campus of Elizabethtown College. They ate in the college dining hall, slept in the dormitories, and utilized classrooms for some of their group meetings and discussions, but high among the experience of those in attendance were the morning watch out-of-doors, classes under the trees, vespers on a little knoll overlooking a beautiful section of the campus, and the campfires. An extended hike, with a picnic supper and vespers away from the campus, became a high point of the week, and the closing campfire on Friday nights was a consecration service at which many young people resolved to give themselves more fully to Christ and His kingdom. In short, the emphasis from 1936 to 1943 was on providing a camp experience for young people, in so far as this could be done on a college campus.

In September, 1935, the Boards of Christian Education of Eastern and Southern Pennsylvania and the College Administrative Committee decided to create a Camp Executive Committee to represent them in planning for the program of Camp Conewago.

F. S. Carper, John Rowland, and A. C. Baugher were the

original appointees to this committee and represented Eastern Pennsylvania, Southern Pennsylvania, and the college, respectively. They, in turn, appointed J. Z. Herr to serve as director of the camp and he continued in this capacity through the camps of 1936 and 1937.

On February 24, 1938, the joint boards of Christian Education of the two districts accepted the resignation of J. Z. Herr as director of Camp Conewago and appointed Galen Kilhefner to succeed him. He, in turn, was to continue in camp managerial responsibilities for the next 16 years, until the close of the 1953 season.

The summer of 1942 found the United States at war and travel was restricted. An increased number of young people were working and "to accommodate working young people a weekend camp was held from Saturday afternoon to Sunday night. This was well attended and seemed to be appreciated by the young people."⁵

The summers of 1943 and 1944 marked the end of camping at Elizabethtown College (Camp Conewago) and the beginning of camping in the Blue Mountains (Camp Swatara).

In July, 1943, a tract of land consisting of 332 acres situated on the southern slope of the Blue Mountain, near Bethel, Berks County, Pennsylvania, which had been suggested by Elder Ira Gibbel, was purchased for \$6,500.

The summer of 1944 was the first camping season at Swatara. The facilities, when camp moved in, included one farmhouse, newly weather-boarded; a brand new combination chicken house and pig-pen, which was to serve temporarily as a camp cabin; and a barn, which could be pressed into service when weekend groups became too large to be accommodated in the other two buildings.

The camp staff, consisting of Mrs. Mary Pfaltzgraff, Galen and Elsie Kilhefner, and their two children, Audrey and Dale, then eight and four years of age respectively, moved in on June 1. These five persons were to be permanent residents of the camp until Labor Day.

The program, that first summer, was informal in nature, and the hikes, discussions, vespers, and campfires, in the mountain setting and in small intimate groups, left a lasting impression.

The nine year period, 1945 through 1953, saw the first unit of Camp Swatara, now known as the East Area, develop from a somewhat swampy section of woodland into a well equipped camp, with a main building, staff house, cabins for boys and girls, recreation area, picnic center, outdoor cathedral, and a gravity-fed swimming pool. Most of these units were the gifts of local churches or groups within the church, and they represent the interest, labor, and financial contributions of thousands of people.

Interest in camping grew, and the enrollment continued to rise. It became necessary to pack the cabin facilities to capacity and to operate camp over a longer season. The second year the camp was in operation (1946) it was reported that 565 boys and girls had attended one of the seven six-day camps and another 340 young people and adults were able to be at Camp Swatara for a short two-day camp.

By 1953 the camp's enrollment had grown to 1,123 six-day campers, compared to approximately 950 the previous summer.

⁵Report, District Board of Christian Education, District Meeting Minutes, 1943.

Campers were now being enrolled from 80 congregations in Eastern, Southern, and Southeastern Pennsylvania and from 12 non-Brethren denominations.

In 1949 the Board of Christian Education petitioned District Meeting to authorize the incorporation of Camp Swatara, and the proposed charter and bylaws were presented for approval. This request was granted by the two owner districts. Beginning in 1951 and continuing in subsequent years, reports on Camp Swatara were submitted by the Board of Trustees rather than by the Board of Christian Education.

In the fall of 1944 Brother and Sister Ralph Ebersole became the camp farm tenants and lived at the camp for a little over two years. The Emmert Gibble family moved into the camp farmhouse in the spring of 1947, and they farmed the land and served as camp custodians until the present time. These full time residents of Camp Swatara rendered a much appreciated service to the camping program over a period of nearly 20 years.

In 1953 the camp property had a value of more than \$125,000. The original purchase had been increased to nearly 500 acres through the acquisition of several cut-over mountain tracts.

The camp's enrollment was continuing to rise and the trustees, feeling the pinch of the growing number of boys and girls, were making plans for the development of a second unit. Four cabins were erected in the West Area during the summer of 1953, and the construction of the main building was scheduled for 1954.

In 1953 Galen Kilhefner, who had served as manager of Camp Swatara from its beginning, accepted a position in public school administration and found it necessary to resign as camp manager.

In 1954 Robert Byerly became the manager and educational director at Camp Swatara. During the next ten years, through 1963, he and his wife devoted many hours to camp leadership.

The major part of the construction in the West Area was completed in 1954, and the camp now included two units, each capable of providing facilities for about 100 boys and girls. This made it possible for two camps to be in operation at the same time and doubled the capacity of the camp.

As the number of campers increased, the recruitment of leaders became a major problem. One-day training conferences scheduled in three centers each spring, helped many new and experienced camp leaders to prepare for their summer responsibilities, and weekend camps for leaders, just before the actual opening of the first camps, provided necessary on-the-spot training.

Interest in camping continued to grow. In 1956 the regular six-day camps enrolled 1,150 and approximately 1,500 adults and youth attended two-day and weekend camps. Included among the campers were representatives from approximately 80 of the 97 congregations in the North Atlantic, Southern, and Eastern Districts of Pennsylvania.

After the camp had been in operation for more than ten years the state decided to build a new road from Route 22 to the foothills of the Blue Mountain. This ran through the camp farm and replaced the dusty, crooked road over which persons previously traveled to reach Camp Swatara. The new construction required a

slight widening of the roadbed, and the trustees were paid \$3,100 for road damages. This amount was just a bit less than half of the original purchase price of the camp site.

In 1959 Camp Swatara opened its third unit, the Mountainside Camp. This outpost was designed for experienced campers who were interested in sharing a new venture, that of small group camping in a rustic setting and with few of the conveniences of the base camp.

The 1963 camping season brought to an end the second decade of Camp Swatara's history and terminated as well the services of Robert Byerly as the camp's manager and educational director.

The real story of camping is written in the hearts of the thousands of campminded adults who, over the years, have supported camping with their labor, their interest, and their financial support, in the memories of hundreds of counselors who devoted many weeks of dedicated and sacrificial service to the young people with whom they had the privilege of sharing the camp experience, and in the lives of literally thousands of young people, many of whom are now adults whose outlook on life was influenced by the experiences of camping.

ELIZABETHTOWN COLLEGE

"An idea whose time had come"

Elizabethtown College received its charter on September 23, 1899. This, therefore, is the legal date for the founding of the College. But institutions, like cities, are not built in a day. Generally, many years of promotional effort, planning, and sacrifice must precede the formal establishment of any institution. As time moves on, these early efforts are hidden from view as are the foundations of a building; only the superstructure is seen.

The years of effort and planning during the last decade of the nineteenth century in behalf of the cause of Christian higher education for Eastern Pennsylvania are now largely forgotten or only vaguely remembered. Many of the problems and anxieties which those educational enthusiasts had to face are known to us only through hearsay, or as they may have been recorded in personal diaries, or in minute books of the churches.

The minutes of District Meetings of Eastern Pennsylvania, prior to 1900, make no favorable mention of any effort, nor give any indication of interest on the part of the church in the founding of an educational institution. The initiative for establishing a college appears to have come from a group of interested and farsighted individuals, most of whom had had only limited opportunity for formal education beyond the elementary grades.

Among those whose names appear in the early minutes and who took an active interest in founding Elizabethtown College were: L. R. Brumbaugh, George Bucher, Simon P. Engle*, Joseph H. Eshelman*, George N. Falkenstein, J. G. Graybill, Benjamin G. Groff*, John Herr, Samuel H. Hertzler*, T. F. Imler, M. R. Henry, Nathan Hoffman, F. F. Holsopple, Benjamin Hottel, Frank H. Keller,

*Incorporators.

Josiah Y. King, Samuel Kulp, E. B. Lefever, Henry E. Light, Jacob H. Longenecker, Isaiah N. Musser, F. T. Meyer, P. C. Nyce, Joseph H. Rider*, Abram Royer, I. W. Taylor, Jesse Ziegler, and S. R. Zug.

One of the early pioneers who gave himself wholeheartedly to the effort of establishing a college was J. G. Francis. He traveled on bicycle throughout Eastern Pennsylvania, visiting leaders in the churches in Philadelphia, York, Hanover, Gettysburg, Chambersburg, Waynesboro, Lebanon, Reading, Allentown, New Jersey, and the Eastern Shore of Maryland, to promote sentiment for a school. Such devotion to a cause was without doubt required to get the movement for a college started.

It appears that all the elders of the District were invited by J. G. Francis to attend an exploratory meeting to discuss the possibility of founding a school. A copy of the original invitation by Brother Francis follows:

Oaks, Pa., Nov. 17, 1898

Elder Jacob Z. Gottwals

Esteemed Brother—In the Reading meetinghouse, on Tuesday, November 29, beginning at 10 a.m., there will be a conference of representative brethren of our District to consider the practicability of establishing a Brethren's School in Eastern Pennsylvania. A somewhat extended session is anticipated. Dinner will be served by the Sisters of Reading. You, as an elder, are earnestly requested to be present.

Fraternally,
Jay G. Francis

The reply by G. N. Falkenstein, then the pastor of the Germantown church, and also a recipient of the above invitation, may have been indicative of the general district reaction to J. G. Francis' efforts in promoting this meeting.

6611 G't'n Ave., Phila.
11/21/98

Rev. J. G. Francis

Dear Bro.,

Your rather startling announcement on a postal card, received this day. Give me a few particulars. I am anxious to know more about the matter. By whose authority is the meeting called? I should be glad to attend, but can not promise at this time. Is there hope of a profitable meeting? I am interested in the matter. We are well. I rec. Catalogs of Lordsburg College.

Yours sincerely,
G. N. Falkenstein

*Incorporators

In spite of obvious skepticism, the meeting convened and John Herr served as chairman, by virtue of the fact that he was elder of the Reading congregation. G. N. Falkenstein's anxieties concerning the meeting were evidently relieved, for he was present and was elected to serve as secretary.

After a careful and brotherly discussion of the merits and feasibility of establishing a school, the meeting adjourned with plans to meet in Elizabethtown at a later time. The motion made by J. G. Francis, at this first meeting, to establish a college, although not acted upon, was an indication of progress.

The second meeting was held at Mountville on March 6, 1899, with H. E. Light as chairman. The third meeting was held on April 5, 1899, in the Elizabethtown house of the Chiques congregation; consequently, Samuel R. Zug, the elder of the Chiques congregation, presided. S. H. Hertzler was elected to serve as treasurer.

The minutes of the third meeting are silent on what happened to the motion to establish a school made by J. G. Francis at the first meeting. However, the following motion by G. N. Falkenstein was passed at this meeting:

. . . that we establish a school of such a character, that compares favorably with any of our schools, including Bible, academic, and collegiate departments, a school to be at the same time a home and church.

After the decision was made to establish a college, two committees were elected; the one was instructed to find a location, and the other to draft a constitution and bylaws. Serving on the locating committee were: John Herr, J. H. Longenecker, H. E. Light, G. N. Falkenstein, and E. B. Lefever. The members of the committee to draft the constitution were: Henry E. Light, G. N. Falkenstein, Samuel H. Hertzler, George Bucher, Jesse Zeigler, S. R. Zug, J. G. Francis, Abram Royer, Benjamin Hottel, and William Oberholtzer.

The minutes of the public meetings record some of the views expressed on the kind of school that was to be established. A few of these interesting remarks are recorded as follows:

- | | |
|-------------------------|--|
| George Bucher | "By what authority is this meeting called?" |
| J. G. Francis | "It originated in my mind." |
| George Bucher | "I am in favor of a Brethren school on Gospel principles, but it must be subject to the Church and located in a loyal congregation." |
| Samuel R. Zug | "Co-educational for young people." |
| George Bucher | "For the old ones, too. We want a higher school. A college to compare favorably with any in the country." |
| J. G. Francis | "We want a school in which the Bible is the textbook, also offering a scientific and classical course." |
| L. M. Keim | "The new school shall have an agricultural department." |
| G. N. Falkenstein | "A commercial department is also needed." |

These comments were given as suggestions to the committee responsible for drafting a constitution and bylaws. The work of the committee presumably culminated in the formal Charter and Articles of Incorporation which were presented to the Court of Common Pleas of Lancaster County.

The committee on location recommended consideration of the following places: Columbia, Elizabethtown, Ephrata, Mountville, Norristown, and Pottstown. At a meeting held at the Elizabethtown Church of the Brethren on June 6, 1899, a unanimous vote was recorded in favor of Elizabethtown. The following quotation from the diary of G. N. Falkenstein is of interest:

"Elizabethtown offered two locations: one on an elevation near the Pennsylvania Railroad passenger station, west of town; the other lay east of the town midst rolling fields of grain."

After Elizabethtown had been chosen as the location for the college, the committee had to make a selection between the two proposed sites. On the following day, June 7, 1899, the committee decided that the college should be located on the tract of land east of Elizabethtown on the farm of Benjamin G. Groff.

Another problem with which the founders struggled was: "What should be the name of this new college?" Some suggested the name East Penn College; others proposed Mack College, or Ephrata College; still others thought it should be Elizabethtown College. The name first adopted was Conestoga College. At a later meeting, someone suggested that the name Conestoga was too local, whereupon the name Elizabethtown was substituted. Obviously, this did not remedy the charge leveled at the name Conestoga.

The original campus consisted of approximately 12 acres. Alpha and Rider Halls are located on the southeast corner of the original campus. This land constituted the campus until April 2, 1921, when a tract of nearly two acres was purchased from Samuel G. and Katie Graybill. This acquisition is the area now directly east of the Gible Science Hall and north of Zug Memorial Library. On November 16, 1922, the Alumni Association provided the funds for the purchase of land south of College Avenue and eastward to include part of what is now Lake Placida.

On March 28, 1923, another tract of nearly eight acres was acquired from David E. Shank, which tract constitutes the east campus and part of the Lake Placida area. All of these tracts were part of the original Benjamin G. Groff farm.

Just prior to the erection of Elizabeth Myer Hall in 1955, the College purchased an additional six acres on the south side of the west end of the campus, extending south to Cedar Street and to Gymnasium Road on the east. This was purchased from Mr. and Mrs. Charles F. Simon, owners of what was formerly the Benjamin G. Groff farm and later known as the S. G. Graybill farm.

When it became evident that the College would need more space in order to make an attractive campus development possible, the tract of land on the south side of the campus, extending from the Gymnasium Road to the street beyond the lake was also purchased from Mr. and Mrs. Charles F. Simon.

In 1959 the property on the north corner of Cedar and Mount Joy Streets was bought as a residence for students. This property consists of a brick dwelling and is located on approximately one acre of land.

At present the total campus consists of approximately 75 acres.

Alpha Hall

Ground for Alpha Hall was broken on July 10, 1900, in a twelve-acre wheat field. A. A. Richter of Lebanon was the architect and Benjamin G. Groff of Elizabethtown was the contractor. The building was erected at a total cost of \$14,250. It was dedicated on March 4, 1901, with I. W. Taylor delivering the main address.

For four years, the entire program of the College was housed in this building: namely, classrooms, dormitories, administrative offices, food service, heating and laundry, residences for the president and several faculty members. Today, the entire first and second floors are used for administrative offices; the third and fourth floors are utilized for dormitory rooms for women.

Rider Hall

Rider Hall was erected in 1905. Joseph H. Rider, a hardware merchant in Elizabethtown, donated \$10,000 toward the cost of this building. Providing a chapel, a library, classrooms, and rooms for about 30 students, Rider Hall was erected and furnished at a cost of \$14,347.45. D. L. Heisey of Elizabethtown was the architect; B. G. Groff was the contractor. The dedicatory services were held on March 4, 1906, with E. Oram Lyte, Principal of Millersville State Normal School and Nathan C. Schaeffer, State Superintendent of Public Instruction, as the speakers for the service.

This building, including the chapel, is now being used for classrooms, except the top floor which provides rooms for 22 women students.

Fairview Hall

Fairview Hall was erected in 1920-1921 at a cost of approximately \$65,000. The following persons served as a building committee: I. W. Taylor, S. H. Hertzler, John M. Gible, John G. Hershey, and John H. Keller. It is significant that no member of the administration or faculty served on the committee. The building was dedicated in 1921 with Ezra Flory, then the General Secretary the Sunday School Board of the Church of the Brethren, Elgin, Illinois, as the speaker.

Originally used as a dormitory for men, Fairview Hall has since been converted to a women's dormitory, as the need for more space for women resident students developed. Consequently, men students were housed in nearby private homes as the student enrollment outdistanced the residence facilities on the campus.

Gible Science Hall

Erected in 1927-1928, Gible Science Hall was built at a cost of about \$40,000. Most of the funds for this building were made available through the generous contributions of the Gible family association. The building committee was composed of: John M. Gible, John H. Gingrich, and A. C. Baugher. Kast and Kelker of Harrisburg were the architects; Luther Wohlsen and Company of

Lancaster were the contractors. Dedicatory services were held on May 26, 1928. W. D. Marburger, pastor of the Reformed Church of Denver, Pennsylvania (later a member of the faculty in the department of education at Elizabethtown College), and George D. Knight, department of biology of Elizabethtown College, gave the principal addresses.

On June 2, 1958, immediately after spring commencement, ground was broken for the West End addition to the Gible Science Hall. This addition cost \$233,000. Ray Klump of Lancaster was the contractor. The large lecture room, seating 180 students, has been named Brinser Lecture Room in honor of Mr. and Mrs. David E. Brinser of Middletown, Pennsylvania, who contributed \$30,000 toward the cost of the building. Another room is dedicated to Mr. and Mrs. Daniel Withers, of Lititz, who gave \$28,000 toward the erection of the building.

The Auditorium-Gymnasium

At the Alumni meeting on May 30, 1925, the erection of the Student-Alumni Gymnasium was authorized, at a cost of approximately \$40,000. The building committee was: J. Z. Herr, R. W. Schlosser, A. P. Wenger, and John M. Gible. Joseph Risser of Elizabethtown was the contractor. Dedicatory services were held on May 25, 1929, with B. F. Waltz giving the address. This structure has since been incorporated into the present Student Union Building, erected in 1961-62.

North, South, and Center Halls

Following World War II, the federal government disposed of temporary buildings used in army training centers. Two barracks were secured by the College in 1946 and erected south of the Auditorium-Gymnasium. Used as dormitories for 70 men, they were named North and South Halls. In 1949 these two buildings were connected with a building called Center Hall, increasing the total capacity to about 80 men. These three buildings cost the College about \$15,000.

In 1960 when the Henry K. Ober Hall was completed, these temporary government buildings were converted into other facilities: two classrooms, wrestling room, college store, snack bar, post office, and faculty offices.

Business Building

The College secured a third frame building from the federal government in 1947 at no cost, except the expense involved in moving and erecting it on the campus. The building, located parallel to, and south of Alpha Hall, on the site of the two original tennis courts, houses the department of business. It contains two classrooms, an accounting laboratory, a typewriting room, a business machine room, and two offices for members of the business department.

The Zug Memorial Library

John C. Zug and his wife, Kate, gave \$43,000 toward the cost of a library building in memory of his father, Elder Samuel R. Zug, one of the founders of the College. The Zug Memorial Library was dedicated on September 23, 1950, with Paul H. Bowman, former

president of Bridgewater College, as the speaker. I. N. H. Beahm offered the prayer. (This event occurred a week before Elder Beahm lost his life in an automobile accident in Virginia.)

Elizabeth Myer Hall

On July 15, 1955, ground was broken for a new women's residence. This building, costing \$721,000, was made possible with the help of a 40-year loan of \$582,000 from the Federal Housing and Home Finance Agency at an interest rate of 2.75%. This building provides rooms for 130 women, a suite for the director of residence, lounges, guest rooms, a three-bed infirmary, and a dining room seating 375 persons, with adequate food-preparation facilities. The contractor was Savastio of Hershey. President W. W. Edel, of Dickinson College, was the speaker for the dedicatory services following the May Day activities on May 11, 1957.

In 1959 application was made to a foundation in New York for a grant for a classroom building. The foundation requested detailed information as to the size, floor plans, and elevation of the proposed building. When the architect, J. Alfred Hamme of York, Pennsylvania, was asked for a sketch of the building, he requested that the location of the building be indicated. In view of the fact that no over-all campus layout had been prepared since 1919, when the campus consisted of only about 25 acres, it was obvious that a master campus plan was needed. The Board of Trustees authorized Mr. Hamme to prepare such a plan; subsequently, the plan submitted by the architect was approved by the Board on October 8, 1960.

The master campus plan shows the location of present buildings, as well as the sites for the following proposed buildings: a classroom building, a chapel-auditorium, a field house, and additions to the present science building and library. The proposed athletic fields are also shown, as well as the relocation of drives, walks, plantings, and malls.

Henry K. Ober Hall

Ground for a men's dormitory costing \$722,000 was broken on April 23, 1959. Again, this building was made possible through a loan of \$700,000 from the Federal Housing and Home Finance Agency. Ray Klump of Lancaster was the contractor. Appropriate dedicatory services were held in connection with the fall Convocation on Saturday, October 15, 1960.

First occupied in September, 1960, the dormitory houses 230 men and contains a seven-bed infirmary, a large lounge, and an apartment for the directors of residence.

Student Union

In 1961 the College, with the aid of a loan of \$650,000 from the Federal Housing and Home Finance Agency, began the erection of the Student Union. This building is constructed around the Auditorium-Gymnasium. The facilities in this building are: a college store, snack bar, game rooms, post office, publications rooms, offices,

lounges, four bowling lanes, and a swimming pool. The former gymnasium serves as an assembly or recreation room.

B. Mary Royer Hall

The Federal Housing and Home Finance Agency again granted a loan to Elizabethtown College in the amount of \$450,000 to erect a women's dormitory in 1961. Housing 130 women, it was built by Herman Wohlsen of Lancaster, who was the contractor for the Student Union as well. This new residence hall is located on West Campus between the Orange Street and Arch Street entrances.

Arch Street Residence

In 1939 the College erected a duplex dwelling at the Arch Street campus entrance along Mount Joy Street. The cost of this building was \$11,000. It is now used as an infirmary.

Residence of the President Emeritus

The residence located on the southwest corner of College Avenue and Mount Joy Street was purchased by the College in 1947 to be used as the home of the president. After 1961 it was used as the home of the president emeritus.

President's Residence

In 1960 the Trustees of the College bought the large red brick home at 307 College Avenue from Mr. and Mrs. Paul M. Grubb to be used as a new home for the president of the college.

The Cottage

This frame structure, located south of Alpha Hall, was erected in 1903 at a cost of approximately \$700. Through the years it has been used by staff personnel. The house was enlarged in 1945, with an addition providing four additional rooms, and is now used as a residence by faculty and staff personnel.

The Orchard House

Located on Mount Joy Street, south of the Arch Street entrance, the Orchard House was built in 1922 as a duplex dwelling. Originally intended as a faculty dwelling, the house has served this purpose ever since its construction.

West Hall

On May 19, 1941, the Board of Trustees purchased the John Hose property, located on the southeast corner of College Avenue and Mount Joy Street. The house was built in 1907. It was the president's home from 1941 to 1948; from 1948 to 1962 it was used to house students. After September, 1962, this building was utilized by the department of music of the college.

Maple Hall

The house at 435-437 College Avenue was bought by the College in 1942. It is currently used as an honors house, providing residence for 12 women students.

The Park Street House

The duplex dwelling at 309-311 East Park Street in Elizabeth-

town came to the College from Malinda Baker as a living income gift in 1945. It is used as a faculty residence.

The Cameron Mansion

In 1961 the College purchased the historic Simon Cameron mansion located adjacent to the Donegal Presbyterian Church. The mansion stands on a tract of 15 acres, all beautifully landscaped. The property was purchased from the great-granddaughter of Simon Cameron, Mrs. G. Howland Chase, of Washington, D. C. At her request, the payment of the mansion shall be spread over a 20-year period.

The College immediately leased the property to the Camp Hill Movement as a school for handicapped children. This school provides a laboratory for the students of Elizabethtown College who are preparing for service in Special Education.

Since 1941, the Colonial style of architecture has been adhered to in the erection of buildings at Elizabethtown College. This early American style gives emphasis to the simplicity, dignity, durability, and strength of the buildings. These characteristics are expressive of the qualities of the people whom the college endeavors to serve.

Considerable credit for these beautiful buildings belongs to the college architect, Mr. J. Alfred Hamme of York, Pennsylvania. His careful adherence to architectural consistency has contributed much in developing the physical plant of the college.

For those acquainted with Elizabethtown College prior to 1930, several landmarks will be brought to memory by mention of the barn; the shed for sheltering teams of commuting students (before the automobile age); the large tobacco barn belonging to the S. G. Graybill farm; the chicken house; the pear tree and the tennis court in the area now occupied by the Zug Memorial Library; and the four tennis courts east of Fairview Hall beyond Gymnasium Drive and along College Avenue.

The Pavilion, which was located in the maple grove northwest of Alpha Hall, was erected as a memorial by the Class of 1923. Sunday evening religious services were held in the Pavilion until the structure had to be removed due to its age and condition in 1942.

In the application for a charter for the college from the Court of Common Pleas of Lancaster County, the incorporators stated: "Instruction shall be given in three departments, viz: Bible, Collegiate, and Academic." It is not altogether clear what those who drafted the statement of purpose had in mind when they used the word academic. It is probable that they were thinking of work on the secondary level. This interpretation would seem to be supported by the later establishment of the Academy. Also, the courses outlined in the first catalog support this interpretation.

The following quotation from the first catalog gives evidence that the range of three departments as set forth in the application for a charter was liberally interpreted, when it was proposed to offer instruction in "Academic, Teachers, Literary, Bible, Commercial, and Agricultural fields." It can be safely assumed that this wide range of courses was proposed as feelers to discover student interests. If one may judge from enrollments (see Table I), the four-week Special Bible Term was the most popular.

TABLE I

<i>Year</i>	<i>Bible Term</i>	<i>Academic*</i>	<i>Academy</i>
1900-01	115	27	—
1901-02	173	53	11
1902-03	206	154	24
1903-04	194	334	18

*Combined enrollments for three terms and all curricula.

The heavy emphasis upon Bible study in the Special Bible Terms was given by men such as: William Howe, I. N. H. Beahm, Samuel H. Hertzler, E. S. Young, J. Kurtz Miller, and J. G. Royer.

In the catalog for 1904-05, an industrial department appears to have been added to the list of curricula offered. The purpose of the department as stated was: "The demand for such a course is increasing. Just as soon as practical the Board will open up this department. The time evidently is not far distant. This will be an inviting field of education."

In the period from about 1918 to 1925, all curricula were recast. Now emphasis was given specifically to four major areas: liberal arts, science, business, and teacher education.

While an increasing effort was made to establish and strengthen an instructional program which would lead to a baccalaureate degree, all the while the enrollment in the Academy was decreasing. Moreover, the State Council of Education of Pennsylvania called attention to the fact that the Board of Trustees of Elizabethtown College was actually operating two educational institutions under one charter, and one financial and legal umbrella, a preparatory school and a college. The unfavorable attitude of the Middle States Association toward this procedure indicated the need for the closing of the Academy. As one now looks back, it is not difficult to see that with the growth of strong public high schools, a privately-operated secondary school would have been possible only if a separate and substantial endowment for its support had been available. This certainly was not the case for the Academy of Elizabethtown College.

During the first 25 years the enrollment in the Academy decreased while the college enrollment increased. In 1925-26, there were only 48 students in the Academy, while the total college enrollment, including the summer sessions, was between 200 and 300.

These conditions led the Board of Trustees to take the following action:

Therefore, the Board of Trustees, after carefully considering the continuation of Elizabethtown Academy, decided that requirements for standardizing the Academy could not be met under present conditions and voted to discontinue it. The efforts of the Board will now be devoted to the establishment of a larger Elizabethtown College.

The Academy officially came to an end with the closing of the academic year, May 30, 1926.

Curricular revisions were made from time to time, but by the end of the first quarter century, the instructional program was limited to liberal arts, science, business, and teacher education.

Graduates of Elizabethtown College are now, in large numbers, pursuing graduate and professional study in the leading universities of the country. The vocational fields for which Elizabethtown College offers high-quality training are in preparation for graduate study, law, the healing arts, the ministry, business, accounting, teaching, home-making, and music. Through strenuous effort, devotion, and insistence upon high academic standards, Elizabethtown College has earned its place in the educational world with other strong, small church-related colleges.

Some institutions of higher education have come into being through a large bequest. Stanford University, in California, is an example of this type of beginning. Others were founded when there was an assurance of adequate financial support by agencies such as the state, a municipality, or a religious body. Elizabethtown College was founded without assurance of any adequate financial support from any source. Indeed, as one reads the minutes of the first meeting of the Board of Trustees, no evidence can be found that any funds were assured for the purchase of land for a campus, much less to erect buildings. There is also evidence that the founders had no guaranteed income from tuition, since they apparently had not received any student applications for admission.

But it should be said to the credit of the founders that although these men lacked funds, they had an abundance of faith and confidence in their ability to launch a college. The reports of their efforts to solicit money for the first building, Alpha Hall, compel us today to marvel at their faith and perseverance. Some of these reports were:

Brethren Joseph H. Rider and S. H. Hertzler canvassed the Chiques Church—\$1165.00 subscribed or pledged.

Brother George Bucher—nothing in home (Mechanic Grove) church. He has appointed solicitors in Conestoga and Spring Grove. No prospects—except \$10.00.

Brother Falkenstein—Some canvassing in Philadelphia and Upper Dublin. Not much encouragement. Some opposition. No money yet. Some small subscriptions may be taken.

Brother Ziegler—\$490. Some solicitors appointed. Several hundred dollars in sight.

Brother Imler—Financial strain (struggle) in Lancaster. Some small contributions. Ephrata will be hard place. *Some are very sore* in the matter of the location. They think they were not fairly treated in deciding the location of the college.

Long discussion of various plans for raising money, need more money. What shall we do?

Amount reported by Members (Board)	\$1,665
Amount pledged by Elizabethtown	\$3,150
Total	<hr/> \$4,815

On the strength of the cash gifts (less than 10% of the estimated cost of the building) and subscriptions, the Board proceeded with plans to build Alpha Hall at a contract price of \$15,000. The contractor, B. G. Groff, was asked to make a contribution in terms

of a lower figure, whereupon he agreed to reduce the price to \$14,250. These men seem to have had an unshakable faith, and an enthusiasm which could not be dampened.

The effort for financial support continued through the years. To find the necessary financial support to establish and maintain a college is usually an exceedingly difficult undertaking. And to attempt to solicit money from people who hold no great enthusiasm for higher education, not to mention the fact that a considerable number would be either indifferent or openly hostile to the project, would present almost insurmountable problems. Moreover, because Elizabethtown College was not legally related to the church or any other organized agency, the financial support for the newly-established institution during the first two decades was only desultory. The financial problems were so serious during those early years that the future of the College was by no means assured.

An epochal event in the history of the College came in 1917 when the Eastern and Southern Districts of Pennsylvania voted to assume the ownership of the College. Table II shows the financial aid given by the two districts.

TABLE II

Financial Support by Eastern and Southern Pennsylvania
(Five-Year Intervals)

<i>Year</i>	<i>E. Pa.</i>	<i>S. Pa.</i>	<i>Total</i>
1920-21	\$ 0	\$ 0	\$ 0
1925-26	0	0	0
1930-31	1,242	293	1,535
1935-36	1,642	256	1,898
1940-41	887	547	1,434
1945-46	7,059	2,924	9,983
1950-51	10,323	4,395	14,718
1955-56	23,828	8,335	32,163
1960-61	40,482	10,408	50,890

As the Table indicates, it was not until after 1925-26 that these two districts began to support the College. The Church's interest in higher education increased to the extent that in 1958 the districts voted to set a goal of \$4.00 per member per year in support of the College. Although this goal has not yet been attained, nevertheless it is a goal toward which to strive.

When the Church, which owned the College, increased its support, the Alumni responded by greater annual contributions. Industry and interested, financially able individuals joined in giving greater support to Elizabethtown College. It is obvious that church support was the catalyst which set the financial wheels in motion.

The original charter stated that "The corporation is to be under the control of the German Baptist Brethren Church comprising the Eastern District of Pennsylvania and is to be managed by a Board of Trustees consisting of nine members who shall be representative members of the German Baptist Brethren Church."

The catalog for 1905-06 gives the first list of 46 electors. These men were apparently elected by the several congregations, also first named in this catalog: Reading, Spring Creek, Little Swatara,

Elizabethtown, Indian Creek, Chiques, Tulpehocken, and Hatfield. No reference can be found as to how these electors were chosen, for included in the list were some persons who were not members of the Church of the Brethren.

The last catalog prior to the transfer of the ownership of the College to the Eastern and Southern Districts of Pennsylvania records the names of a total of 80 electors, ten of whom were deceased at the time. Apparently the list was for historical record, rather than as evidence of sources of financial support. Five additional congregations were listed among those mentioned in the earlier catalog: Conestoga, Lancaster City, Mountville, Ridgely, and West Green Tree.

If one may use the number of congregations of the District and the electors chosen by them as a measure of interest and financial support, then it is evident that the action by the Eastern and Southern Districts of Pennsylvania to take over the ownership of the College was indeed timely.

The first election for a Board of Trustees was held on the third Monday of June in 1900. The following men constituted the first Board: for three-year terms—Jesse Ziegler, Royersford; G. N. Falkenstein, Germantown; Samuel H. Hertzler, Elizabethtown; two-year terms—Joseph H. Rider, Elizabethtown; Nathan Hoffman, Pottstown; Michael H. Henry, Hershey; one-year terms—T. F. Imler, Lancaster; L. R. Brumbaugh, Denton, Maryland; and George Bucher, Mechanic Grove.

The Board organized by electing Jesse Ziegler as chairman, Joseph H. Rider as vice-chairman, G. N. Falkenstein as secretary, and Samuel H. Hertzler as treasurer.

According to the charter, the responsibility for the administration of the College rested with the Board of Trustees. Throughout its history, Elizabethtown College has been fortunate in having a Board composed of devoted men and women. It should be noted here that, although Elizabethtown College has been a co-educational college from its beginning, the first woman to serve on its Board of Trustees was Ethel M. B. Wenger, who was elected in 1957.

TABLE III

Officers of the Board of Trustees of Elizabethtown College
(Since 1900)

Chairmen

Jesse Ziegler	1900-1918
Samuel H. Hertzler	1918-1936
Henry K. Ober	1936-1939
Rufus P. Bucher	1939-1951
Joseph W. Kettering	1951-

Vice-Chairmen

Joseph H. Rider	1900-1909
Edward Wenger	1909-1911
J. W. G. Hershey	1911-1912
S. H. Hertzler	1912-1919
C. L. Baker	1919-1934

A. S. Baugher	1934-1939
J. E. Trimmer	1939-1950
N. S. Sellers	1951-

Secretaries

G. N. Falkenstein	1900-1903
Simon P. Engle	1903-1908
Amos G. Longenecker	1908-1923
I. W. Taylor	1923-1931
Henry K. Ober	1931-1936
F. S. Carper	1936-1940
A. C. Baugher	1940-1941
J. W. Kettering	1941-1951
John G. Hershey	1951-1961
Martha Bucher	1961-

Treasurers

Samuel H. Hertzler	1900-1918
I. W. Taylor	1918-1921
J. Z. Herr	1921-1945
K. E. Bucher	1945-1958
Earl H. Kurtz	1958-

From 1900 to 1917, the membership of the Board was made up of nine men. When the ownership of the College was transferred to the two districts, the number of members was increased to twelve, four to be elected by the Southern District, and eight by the Eastern District.

In the catalog for 1933-34, the Board had a membership of fourteen. It appears that the Alumni Association was permitted to elect two persons to serve on the Board. In 1942 the charter was amended to enlarge the Board from twelve to twenty-four members. The amendment provided that the Board would nominate the additional twelve members: three of the twelve would come to the Board from the Alumni Association; the other nine would originate from within the Board. Of course, from a legal standpoint only the owners may elect the members to the Board; therefore, the additional twelve names would need to be presented to the two districts for election.

In 1957, the Board created the class of Honorary Trustee for persons who had served for twenty-five years or longer. Joseph N. Cassel was the first individual to be elected as an Honorary Trustee; and John M. Miller was the second man to be so honored.

The Presidents and their administrations were: Isaac Newton Harvey Beahm, A.B., 1900 to 1901; 1904 to 1908; George Ness Falkenstein, D.D., 1901 to 1903; Daniel Conrad Reber, A.B., A.M., Pd.D., L.H.D., 1903 to 1904; 1908 to 1918; Henry Kulp Ober, B.S., A.M., D.D., 1918 to 1921; 1924 to 1928; Jacob Gible Meyer, A.B., A.M., Ph.D., 1921 to 1924; Ralph Wiest Schlosser, A.B., A.M., Litt.D., 1928 to 1929; 1930 to 1941; Harry Hess Nye, A.B., A.M., D.D., 1929 to 1930; Charles Abba Baugher, A.B., B.S. M.S., Ph.D., LL.D., 1941 to 1961; Roy Edwin McAuley, B.S., B.D., A.M., Ed.D., 1961 —.

Faculty of Elizabethtown College, 1900-1963

I. N. H. Beahm, 1900-1901; 1904-1909, psychology, Bible, pedagogy, ethics.

- G. N. Falkenstein, 1900–1903, science, history, classics, psychology, pedagogy, Bible.
- Elizabeth Myer, 1900–1924, mathematics, elocution, English, English grammar and literature, rhetoric, reading.
- J. A. Seese, 1900–1902, commercial subjects, mathematics.
- S. H. Hertzler, 1900–1903, business manager.
- Clayton F. Weaver, 1901–1902, history, mathematics, Latin.
- J. K. Keller, 1901–1902, vocal music, penmanship, bookkeeping.
- Mrs. G. N. Falkenstein, 1901–1902, stenography.
- D. C. Reber, 1902–1918, foreign languages, mathematics, pedagogy, psychology, philosophy.
- H. K. Ober, 1902–1921; 1924–1928, penmanship, bookkeeping, commercial branches, mathematics, natural science, commercial law, surveying, biological science, agriculture, philosophy, pedagogy, ethics.
- M. Alverda Strayer, 1902–1903, assistant in Model department.
- J. M. Pittinger, 1903–1904, languages, science, history.
- P. S. Davis, 1904–1906, mathematics, commercial branches.
- W. H. Sanger, 1904–1905, Latin, Greek, history.
- Flora Herring Good, 1904–1911, music.
- I. E. Shoop, 1904–1905, assistant in commercial branches.
- Luella Fogelsanger, 1904–1910; 1938–1950, business education.
- B. F. Wampler, 1905–1911, director of music.
- J. G. Meyer, 1905–1925, history, geography, orthography, science, mathematics, Greek, education, ethics.
- J. Z. Herr, 1905–1913; 1920–1947, commercial branches.
- Nathan Martin, 1905–1906, shorthand.
- L. Margaret Haas, 1906–1910, English, Bible.
- L. D. Rose, 1906–1911; 1923–1940, orthography, German, librarian.
- Edward C. Bixler, 1907–1908, Latin, Greek.
- Earl E. Eshelman, 1907–1910, Bible.
- George H. Light, 1907–1908, mathematics, geography.
- Leah M. Sheaffer, 1907–1913, music.
- W. E. Glasmire, 1907–1910, music.
- Elizabeth Kline, 1907–1915, music.
- M. A. Good, 1908–1910, science, mathematics, civics.
- Walter K. Gish, 1908–1912, commercial branches, U. S. history.
- R. W. Schlosser, 1906– , foreign languages, English, Bible.
- Elmer E. Ruhl, 1908–1909, assistant in mathematics.
- Daisy P. Rider, 1909–1912, drawing.
- J. S. Harley, 1910–1928, geography, history, civics, German, English, mathematics.
- Lydia Stauffer, 1910–1920, English, physical culture, Bible.
- Mary Elizabeth Markley, 1910–1911, English, foreign language.
- Anna W. Wolgemuth, 1911–1917, commercial subjects, English.
- Laura B. Hess, 1911–1920, sewing.
- Katherine E. Miller, 1911–1914, music.
- C. E. Resser, 1911–1912, geography, history, mathematics.
- Frances Miller, 1911–1912, elocution, physical culture.
- Mazie R. Martin, 1911–1912, orthography.
- Laban W. Leiter, 1912–1913; 1915–1918; 1920–1924, Latin, Greek, biology, health education.

- H. H. Nye, 1912–1914; 1916–1930, history, social science, economics, rhetoric, mathematics.
- Isaac J. Kreider, 1912–1915, geography, physical culture.
- Carrie Dennis, 1912–1913, music.
- Mary Elizabeth Miller, 1913–1915, piano, organ.
- Joshua D. Reber, 1913–1914, commercial subjects.
- Gertrude S. Miller, 1913–1918, commercial subjects.
- Laura M. Landis, 1913–1916, drawing, painting, orthography.
- M. Gertrude Hess, 1914–1916, music.
- Isaac L. Hackman, 1914–1915, commercial subjects.
- Lore Brenisholtz, 1915–1920, piano, organ.
- J. H. Fries, 1915–1916, commercial subjects.
- Floy Genevieve Good, 1915–1917, music.
- W. Scott Smith, 1915–1916, history.
- Jacob H. Gingrich, 1915–1916; 1921–1926, geography, religious education, Greek.
- Virgil C. Holsinger, 1915–1916, mathematics.
- H. A. Via, 1916–1920, commercial subjects.
- Jennie Miller Via, 1916–1921, music.
- Ruth N. Kilhefner, 1916–1920, drawing, art.
- A. C. Baugher, 1916–1961, geography, physical culture, science.
- Floy S. Crouthamel, 1917–1921, biology, English, librarian.
- Ezra Wenger, 1917–1918; 1920–1922; 1929–1940, algebra, religious education, Bible, social science, economics.
- Helen G. Oellig, 1917–1918, orthography, arithmetic.
- Ruth S. Bucher, 1917–1919, music.
- Mildred I. Bonebrake, 1917–1922, commercial subjects.
- Edna E. Brubaker, 1918–1920, English, mathematics.
- Irwin S. Hoffer, 1919–1925, mathematics, philosophy, dean.
- Sara C. Shisler, 1919–1920; 1921–1923, Latin, Greek, English, physical education.
- Supera D. Martz, 1919–1921, librarian, English, French, Latin.
- Ephraim G. Meyer, 1919– , vocal music, voice culture, history of music, public school music, choir.
- J. I. Baugher, 1920–1930, mathematics, education.
- Anna Gertrude Royer Meyer, 1920–1960, piano, organ, music appreciation, harmony.
- Florence T. Moyer, 1920–1921, home economics.
- Emma Cashman Wampler, 1920–1922, art.
- Franklin J. Byer, 1921–1923, Bible, expression.
- Ethel A. Roop, 1921–1923, history, French, health education.
- Edwin L. Manthey, 1921–1924, political science, business education.
- Lillian Falkenstein Willoughby, 1921–1922, Spanish, French.
- Nettie Maupin, 1921–1924, mathematics, history, health education.
- Simon B. Landis, 1921–1928, education.
- Elizabeth Ziegler, 1921–1922, sewing.
- Lavinia Catherine Roop Wenger, 1922–1923; 1929–1941, history, Bible, education.
- Lester N. Myer, 1922–1923, physical education, Spanish.
- Beulah M. Reber, 1922–1923, commercial subjects.
- Ruth Kilhefner Myer, 1922–1923, art.
- Martha R. Oberholtzer, 1922–1923, sewing.

- Densie Hollinger, 1923-1924, Bible, English.
 Charlotte Yourdon, 1923-1925, commercial subjects.
 Alvin Pfautz Wenger, 1923-1929, Latin, mathematics, history, biology, education.
 Helen L. Campbell, 1923-1924, business education.
 Chester H. Royer, 1923-1926, vocal music, French, Spanish, English.
 Susan A. Spicher, 1923-1928, art, domestic science.
 Ruth Minnich, 1923-1924, sewing.
 Orlena Wolgemuth, 1924-1926, Latin, French.
 Ephraim Hertzler, 1924-1926, science.
 Martha Martin, 1924-1962, Bible.
 Elmer Eshelman, 1924-1928, business.
 Anna Brubaker, 1924-1927, piano.
 Samuel B. Fahnestock, 1924-1925, field director.
 Mrs. Walter M. Berger, 1925-1926, commercial subjects.
 Daniel E. Myers, 1925-1935, physical education, mathematics, physics.
 W. D. Marburger, 1926-1930, extension work.
 Luella May Bowman, 1927-1940, typewriting, shorthand.
 Joseph Martinez, 1927-1929, Spanish, French.
 Harry Mountjoy, 1928-1929, English.
 Maude A. Bond, 1928-1929, education.
 George D. Knight, 1928-1929, biology.
 T. K. Musick, 1928-1942, commercial subjects.
 Mary B. Reber, 1928-1946, art.
 Rebekah S. Sheaffer, 1929-1941, English.
 Charles D. Nissley, 1928-1929; 1933-1935, orchestra.
 Guy R. Saylor, 1929-1945, Latin, French, Spanish, German, history, education.
 Norman MacDowell Grier, 1929-1930, biology.
 Kenneth H. Mateer, 1929-1932, physical education.
 Mary C. Marburger, 1929-1930, music.
 Eileen Hess, 1929-1930, piano.
 George Shortess, 1930-1943, biology.
 O. Stuart Hamer, 1930-1931, education.
 Ira R. Herr, 1928-1929; 1932-1960, coach of athletics, physical education, director of athletics.
 Edgar S. Kiracofe, 1933-1937, education.
 Puzant Barsumian, 1931-1933, orchestra.
 Tillman H. Ebersole, 1932-1942, supervisor of practice teaching.
 D. F. Butterbaugh, 1934-1943, medical examiner, hygiene.
 H. Harold Hartzler, 1935-1937, mathematics, physics.
 Aaron G. Breidenstine, 1937-1938, education.
 Donald M. Hill, 1937-1942, mathematics, physics.
 George W. Luttermoser, 1937-1938, biology.
 Gladys H. Harvey, 1937-1938, Spanish, Latin.
 Raymond P. G. Bowman, 1938-1941, education.
 Forrest L. Weller, 1938-1946, sociology, history.
 Etta C. Skene, 1940-1943, business education.
 Florence Becker, 1940-1942, librarian.
 Melvin Clyde Horst, 1940-1944, philosophy, ethics.
 Robert L. Brunhouse, 1941-1943, history, political science.

- Galen C. Kilhefner, 1941–1954, field representative, education, sociology.
- William Miller, 1941–1942, orchestra.
- Henry G. Bucher, 1941–1957, education, dean.
- Henry H. Hackman, 1941–1943, chemistry.
- Herman G. Enterline, 1942–1943, business education.
- Carl E. Heilman, 1942–1961, physics, mathematics.
- Isabel W. McCurdy, 1942–1948, librarian.
- Eugene Saylor, 1942–1943, orchestra.
- Evelyn B. Saylor, 1942–1945, Spanish, English.
- Willis N. Baer, 1943–1944, business education.
- Wilbur E. Weaver, 1943–1944; 1954– , business education.
- Samuel S. Wenger, 1943–1954, law.
- R. N. LeFevre, 1944–1946, biology.
- Ira C. Franck, 1944–1945, business education.
- Charles E. Weaver, 1944–1963, medical laboratory technique.
- Dorothy Dupler, 1944–1945, English.
- Ethel Spray Franck, 1944–1946, education.
- Vera R. Hackman, 1944– , history, English, dean of women.
- Charles S. Apgar, 1945– , biology.
- Frederick C. Neumann, 1945–1963, foreign languages.
- John R. Haubert, 1946–1948, business education.
- O. F. Stambaugh, 1946– , chemistry.
- K. Ezra Bucher, 1946–1957, business education.
- Kathryn Herr, 1946– , French.
- Bessie D. Apgar, 1946– , biology.
- Elinor B. Neumann, 1946–1961, German.
- Galen W. Herr, 1944–1957, orchestra, band.
- Harry M. Book, 1946–1952, art.
- Nevin H. Zuck, 1946–1960, college pastor.
- Mahlon H. Hellerich, 1947–1952, history.
- Horace A. Kauffman, 1947–1949, physics, mathematics.
- Mark C. Ebersole, 1947–1950, religion, philosophy.
- Eby C. Espenshade, 1947–1958, physical science, alumni secretary, director of admissions.
- Colsin R. Shelly, 1947–1949, education.
- Rachel Baker, 1947–1950, education.
- Marie F. Nelson, 1948–1950, English.
- Elmer B. Hoover, 1947– , education.
- Robert F. Eshleman, 1948–1953, business education, sociology.
- M. Alice Sylvester Heilman, 1948–1960, librarian.
- Jack C. von Ehr, 1949–1950, business education.
- W. David Albright, 1949–1951, music.
- Stanley Dotterer, 1949–1950; 1960–1961, mathematics.
- Joseph H. Dodd, 1949–1954, physical education.
- Frank S. Kugle, 1950–1952, business education.
- Emma R. Engle, 1949–1951; 1954–1963, English, registrar.
- John A. Campbell, 1950–1951, mathematics, physics.
- Edwin E. Ziegler, 1950–1951, laboratory technology.
- George J. Heid, 1950–1951, laboratory technology.
- Stanley von Nieda, 1951–1952, basketball.
- Eleanor M. Hollis, 1951–1953, business education.
- Robert A. Byerly, 1951– , Bible.

Albert L. Gray, 1951–1960, business education.
 Wilhelm Reuning, 1951–1960, history, political science.
 Jane M. Bahr, 1952–1954, art.
 Theresa Fetter, 1952–1956, organ.
 Louise K. Kelly, 1952–1954; 1957–1962, English.
 Elinor Eastlack, 1952–, business education.
 Edgar Bitting, 1952–, business education.
 Evelyn Heath, 1953–1955, physical education.
 W. W. Peters, 1954–1955, sociology, psychology.
 D. Paul Greene, 1953–, history, physical education.
 Hubert M. Custer, 1953–, physics.
 Phares H. Hertzog, 1953–, chemistry.
 Beryl Hahn, 1954–1955, art.
 Henry F. Gingrich, 1951–1962, law.
 Mildred Grubb, 1955–1956, art.
 June D. Ulmer, 1955–1956, physical education.
 Elliott M. Rudwick, 1955–1957, sociology.
 Robert H. Newall, 1955–1956, English.
 Donald P. Smith, 1954–, physical education.
 H. Ronald Rouse, 1955–1958, mathematics.
 Erma Lee Hill Rouse, 1955–1956, psychology.
 N. Franklin Stump, 1955–1960, education.
 Reginald F. Lunt, 1956–1957, organ.
 James Roy King, 1956–1958, English.
 Julia A. Risser, 1955–1961, physical education.
 Helen J. Sheely, 1955–1962, art.
 Raymond C. Franke, 1955–1959, English.
 Mary F. Strickler, 1956–1957, history.
 Irene H. Simsack, 1956–1958, business education.
 Roy McAuley, 1956–, dean, president.
 Noah M. Klauss, 1957–1960, band, orchestra.
 Harry Robert Beck, 1957–1958, history.
 John Jasper Spurling, 1957–1958, sociology.
 Clarence G. Enterline, 1956–, education.
 Raymond C. Hipple, 1956–1960, accounting.
 Richard F. Kuntz, 1956–1960, accounting.
 James M. Berkebile, 1957–, chemistry.
 Carlton O. Wittlinger, 1957–1959, history.
 Mildred H. Enterline, 1956–, speech.
 Warren Holland, 1957–1960, business education.
 John K. Trayer, 1957–1959, sociology.
 Charles Wilson Rector, 1957–1960, physics.
 Joanne W. Wood, 1957–1959, biology.
 J. Atlee Young, 1957–1961, organ.
 Edith H. Fellenbaum, 1957–1963, education.
 Richard L. Hershey, 1957–1960, physical education.
 James L. M. Yeingst, 1957–, journalism, administration.
 Bruce N. Tyndall, 1957–1961, mathematics.
 Armon C. Snowden, 1957–, Bible, philosophy.
 Earl H. Kurtz, 1957–, administration, business education.
 Charles A. Rahter, 1958–1960, English.
 Emily Rahter, 1958–1960, librarian.
 Donald R. Vosburgh, 1959–1963, sociology.

- Mary P. Adams, 1958–1960, history.
 Aggie Boyet, 1960–1962, English.
 Donald M. Glossner, 1960–1962, business education.
 Henry G. Hood, 1960– , history.
 Clyde Kenneth Nelson, 1960– , history.
 Ertem Asral, 1960–1962, English.
 Irvin L. Bossler, 1959– , mathematics.
 Anna M. Carper, 1960– , librarian.
 J. Thomas Dwyer, 1960– , English.
 Carl W. Zeigler, 1959– . sociology.
 R. Lee Byers, 1959– , physics, mathematics.
 James D. Clokey, 1960–1961, business education.
 Edward L. Crill, 1959– , administration.
 Thomas D. Harrison, 1960–1961, library.
 Ben G. Hess, 1960– , history.
 David I. Lasky, 1960– , psychology.
 Henry Miller Libhart, 1959– , English.
 Zoe G. Proctor, 1959– , chemistry.
 David P. Willoughby, 1960– , choir, orchestra.
 Louise B. Black, 1960–1962, business education.
 Joseph V. Brown, 1960–1963, business education.
 Jean Anne Rogers, 1959–1962, physical education.
 Mary B. Stambaugh, 1956– , library.
 Ethel M. B. Wenger, 1958–1963, education.
 Richard W. Wolf, 1960–1961, basketball.
 Jacob E. Hershman, 1961– , dean.
 Doris Friedel, 1961–1962, library.
 Betty Holsinger, 1957– , administration.
 Virginia Fisher, 1958– , Christian education.
 Patricia J. Barr, 1961–1963, mathematics.
 Lester C. Baum, 1961–1963, athletics.
 Richard W. Bomberger, 1962– , English.
 Kenneth Bowers, 1961– , English.
 Robert M. Cohee, 1962–1963, library.
 Eugene Eisenbise, 1961– , physics.
 Allegra Hess, 1961– , physical education.
 Donald E. Koontz, 1961– , mathematics.
 Bruce Lehr, 1961– , social science.
 Paul Oliver, 1961– , business education.
 H. V. Rao, 1961– , biology.
 Jobie Riley, 1961– , English.
 Carl N. Shull, 1961– , music.
 Glen W. Snowden, 1961– , psychology.
 Norman Wykoff, 1961– , mathematics.
 Jack Slater, 1962– , library.
 Mary Bowman, 1961–1962, English.
 Ronald M. Cope, 1962– , business education.
 Russell Eisenbise, 1962– , mathematics, administration.
 Richard T. Hise, 1962– , business education.
 Mary McLaughlin, 1962–1963, Spanish.
 M. Evelyn Poe, 1962– , English.
 Owen Lee Wright, 1961– , physical education.
 Joseph P. Zaccano, 1962– , history.

Joel D. West, 1962- , psychology.

Hazel M. Neff, 1962- , reading, language arts, head of residence.

Chronological Record of Some Significant Events

November 17, 1898	First meeting called for the purpose of considering the establishment of a college in Eastern Pennsylvania.
November 29, 1898	First meeting held in Reading.
April 5, 1899	Decision to found a college was made at the third meeting, held in Elizabethtown.
June 6, 1899	Elizabethtown chosen as site for the college.
September 23, 1899	Charter received from Court of Common Pleas of Lancaster County.
July 10, 1900	Groundbreaking for Alpha Hall.
November 13, 1900	First class met in Heisey Building located on corner of South Market and Bainbridge Streets in Elizabethtown.
January 22, 1901	First classes met in Alpha Hall.
March 4, 1901	Alpha Hall dedicated.
March 4, 1906	Rider Hall dedicated.
April 26, 1917	Ownership of the college transferred to Eastern Pennsylvania.
October 30, 1917	Southern Pennsylvania voted to share in the ownership of the college.
1918 - 1921	Elizabethtown College entered upon its first major financial campaign for \$500,000.
1920 - 1921	Fairview Hall was erected and dedicated in June.
December 21, 1921	Elizabethtown College approved by the Pennsylvania State Council of Education to confer the Bachelor of Arts and the Bachelor of Science degrees.
January 14, 1922	Charter amended so that the College was legally empowered to grant degrees in arts, sciences, philosophy, literature, and theology.
June 8, 1922	The College conferred its first A. B. Degrees and B. S. Degrees upon a class of 12 seniors.
June, 1926	Academy of the College discontinued.
May 26, 1928	Gibble Science Building dedicated.
May 25, 1929	Auditorium-Gymnasium dedicated.
January 16, 1936	Elizabethtown College elected to membership in Association of American Colleges.
1943	Financial campaign begun for \$350,000 for a library building.

1946-1947	Business Building, North, South, and Center Halls procured from federal government.
May 15, 1948	Elizabethtown College accredited by the Middle States Association of Colleges and Secondary Schools.
June 15, 1948	College elected to membership in the American Council on Education.
March 18, 1949	Approved by the Department of Education of New York State.
October 28, 1950	Dedication of the Zug Memorial Library.
July 15, 1955	Groundbreaking for Elizabeth Myer Hall.
May 11, 1957	Dedication of Elizabeth Myer Hall.
June 3, 1957	Groundbreaking for addition to Gible Science Building.
September 24, 1958	Dedication of Science Hall addition.
April 23, 1959	Groundbreaking for the Henry K. Ober Hall.
July, 1961	Groundbreaking for Student Union.
July, 1961	Groundbreaking for B. Mary Royer Hall.
1961	Elizabethtown College purchased the Cameron Mansion at Donegal.
1961	Received a grant of \$250,000 from Hershey Chocolate Corporation for a program of sending teachers to Africa.

COLLEGE PRESIDENTS

Isaac Newton Harvey Beahm (1859-1950)

We have heard of the artist who, after casting one statue, threw the pattern away. In like manner it would seem that the Creator gave the Brethren an inimitable servant, an unforgettable evangelist who roamed the hills and dales of his native Virginia, as well as those of Maryland and Pennsylvania, scattering seeds of cheer and instruction to all and sundry. His full name was Isaac Newton Harvey Beahm, but it was commonly abbreviated to just I. N. H. or Brother Beahm. He was still going strong at over 91 years of age when his life was snuffed out instantly in a collision of motorcars on November 11, 1950. He had attended a love feast at Jones Chapel in Southern Virginia, and was riding with W. C. Sweitzer, for another appointment in North Carolina. And thus he was taken suddenly "with his boots on", as he had always desired. His funeral at Nokesville was a grand triumph. The principal address was given by his brother-in-law Rufus P. Bucher of Quarryville, Pennsylvania.



I. N. H. Beahm

He was born May 14, 1859, in the Shenandoah Valley of Virginia, at Good's Mill, a few miles east of Bridgewater. He was the

fifth of the children of Henry Abraham Beahm, and nine more came after him. Henry himself had had seven brothers; and several others of the clan had large families, as well as plenty of vitality and longevity. The father of I. N. H. had been for 37 years a schoolteacher and itinerant preacher, as well as a farmer to make his livelihood. One of his pupils was Annie E. Showalter, whom he took to wife. In 1875 they moved from Rockingham to Bedford County to work a large farm, near Timber Ridge. Annie died there, May 14, 1891, and Henry followed on October 20, 1899.

In the Beahm home there was not much luxury, and not much leisure. But there was time for the things that matter, and for the practice of real religion. School facilities were limited. But if one is alert and ambitious, and has forward-looking parents, he can get a very good education, nevertheless. This is especially true of the wisdom or knack of understanding men and dealing with them. I. N. H. got along well in this kind of learning and service. He was elected to the ministry on July 23, 1881, and ordained to the eldership on March 23, 1889.

Here and there in the Brotherhood were found signs of a revival of learning. Among the earlier normals or colleges started by Brethren was Bridgewater. I. N. H. enrolled here in 1884, about two years after the school had gotten really started. Completing the course called Normal English, and as valedictorian, he received his bachelor's degree in June, 1887. He taught school a while at Bonsack, Virginia. But his Alma Mater soon called him back to join the faculty, and gave him nine subjects to teach, including elocution and rhetoric, of course. Professor Beahm here made his mark for thoroughness of work, helpfulness to all, deep convictions, and overflowing joy.

One of the excellent and devoted students at Bridgewater during those days was Mary G. Bucher, a schoolteacher from Lebanon County, Pennsylvania, a daughter of George Bucher of Kleinfeltersville. The professor found in her what he desired, and the two were united in holy matrimony on March 23, 1890. For 50 years she bore her side of the yoke with him, faithfully and uncomplaining. Seven children were added in course of time; one infant died; Anna, Mrs. B. M. Mow; Sara, Mrs. C. O. Miller; William, married Esther Eisenbise; Esther, Mrs. J. L. Hoff; Mary, Mrs. R. S. Baber; Lois, Mrs. W. H. Eyles. These grew up with a thirst for piety, education, and service, and have become illustrious in their own fields. Anna, Sara, and William have served as foreign missionaries, in India, Turkey, and Nigeria, respectively. Sister Beahm began to fail in health after some years, but continued to labor on bravely, until paralytic strokes came, and for the last seven years of her life she was bedfast. She passed away November 22, 1947, in her eighty-first year.

At Daleville, Virginia, a number of influential Brethren families desired that a select school be established there, and they got I. N. H. Beahm to undertake the task. So it was that Botetourt Normal College was founded in September, 1890. Its responsibilities and difficulties were ably met, and the school grew. However, after teaching and managing for four years, he left the

schoolroom to go out on the road two years as an evangelist. The strain proved to be less.

Presently another school needed starting, at Brentsville; and this pioneer undertook it, and got it in operation as Prince William Normal School in April, 1897. He continued with this several years, until the specter of ill-health again appeared, and he welcomed an opportunity to go out to California where the climate is dry. Lordsburg (now La Verne) College was struggling along in its infancy; I. N. H. accepted the presidency and went thither in July, 1899. Within a few months he discovered that his strength was quite unequal to the task.

His next connection was with Elizabethtown College. This institution was chartered in 1899, and the principalship was offered to I. N. H. He accepted cautiously, but in a short time suffered a severe neurasthenia and had to spend a year in a sanitarium. Fortunately he recovered his youthful resiliency, in the main; and he learned to stay clear of the danger line. At first Sister Beahm was matron, and had her hands full, with feeding and mothering the student body. Then in his absence she supported the family by running a boarding-house. The rates were 20 cents per meal or single night lodging; for regular roomers, 50 cents per day, or 3 dollars per week! Meanwhile, George N. Falkenstein and his associates conducted the school successfully. By 1903 I. N. H. Beahm was able to return and function as business manager. The next year he became acting president, and continued so for some three years; after that he contented himself with being an adviser.

On October 28, 1950, Elizabethtown College observed Founders Day Homecoming, a gala event to celebrate her 50 years of service. And they had their old Professor Beahm present to participate in the program.

In 1906-07 a cherished dream came true in the form of a trip to Palestine and adjacent countries. By virtue of his knowledge of Biblical and classical lore he was made conductor of a party of travellers, with expenses paid. It is ever a priceless experience to visit those historic scenes. Passing through most of the countries of Europe briefly, the party took the Holy Land slowly, from Damascus to Egypt. One mountaintop experience was to deliver an address to a very large and attentive audience in Jerusalem.

One school venture remains to be recounted. The Prince William Normal had died. But a number of citizens at Nokesville, a few miles to the west, having no high school, felt that the idea had been good and should be revived. They interested Professor Beahm in it, and in 1908 he organized a Christian school there. He named it Hebron Seminary, and made it a promising institution. He had a house built nearby; this remained his home, or home base, at least, for he was elsewhere much more than here.

This essentially closes Professor Beahm's contribution in the field of Brethren higher education. He taught much since then in the Roanoke Business College and the common schools, even until the end of his life. This was likely not primarily a matter of choice, but rather his most convenient means of earning a little money. He had several pieces of property or investments, from which the bottom dropped out, as sometimes happens in that game, and he

was left with heavy obligations which dogged him for years. Under the circumstances he could have repudiated some of these, but he did not. He liquidated them the long hard way, but completely at last. So he and his family suffered long years of penury, pushed "from pillar to post," he said.

But apart from service within college walls, I. N. H. Beahm was eager all the while to further Christian education in general. He was an educator-at-large, and an ambassador of good will. He went about, crossing and recrossing the land, preaching and teaching night and day.

He also wrote hundreds of articles for the *Gospel Messenger* and other publications, as well as unnumbered letters, and especially postcards to his friends. He faithfully attended the conferences and councils, ever seeking to get his viewpoint well publicized. To sit and be neutral was not his way. To quietly wish or pray for victory was not his way. Rather, he spoke out, again and again. He did not become sour or vindictive or violent when opposed or ignored; he just tried again to get his idea across.

Brother Beahm had an inexhaustible fund of native wit. It might burst forth on any occasion. It was much appreciated by great and small, not necessarily because the truth of any matter is settled by a wisecrack; but it does make the idea penetrate and stick. And sometimes, in tense moments, a quip, epigram, joke, or bit of clowning can relieve tension and help greatly to restore good feeling. I. N. H. was a master at this. He spoke with the tongues of men and angels; he also had love. He always had an answer ready, pertinent or impertinent; he was never stumped. He could recite long passages of Scripture or Shakespeare at will. He is reported to have had an impediment in his speech in his youth. He surely overcame that; and his college courses in oratory, his wide knowledge of literature, and his omnivorous reading improved his native gift. B. M. Mow reports that he remarked about it once to his father-in-law. With a twinkle I. N. H. replied, "Yes, I have it all pretty well mastered, except for two points." "What two?" asked Brother Mow. Said I. N. H., "First, what to say; second, how to say it!"

For a time he was available for lecture tours under the Star Lyceum Bureau. Many glowing testimonials are available; here are two:

J. H. Moore—I have always looked upon him as a gifted and most entertaining speaker, capable of instructing and interesting any audience before whom he might appear. He is a man who always has something to say, and has his peculiar way of saying it. He knows how to make a keen point, how to drive it home and then clinch it.

Elizabethtown Chronicle—The crowded-to-the-door audience that greeted Prof. I. N. H. Beahm in the Heisey Hall last Sunday afternoon to hear his lecture, *The Mastery*, pronounced it one of the best lectures ever heard in town.

In an editorial in *The Gospel Messenger*, Kenneth Morse wrote:

Indeed Brother Beahm's biographer, whoever he may

be, will find it difficult to describe so active a life, so unique a personality even within the covers of a substantial volume. That biography will need to cover more than ninety years when the church Brother Beahm served was growing and changing rapidly. . . . Brother Beahm, perhaps more than any other leader in recent years, seemed to embody the qualifications we think of when we say the word Brethren. As the circuit rider symbolized the essence of pioneer Methodism, so did Brother Beahm represent much that has been unique in our own fellowship. The entire Brotherhood will miss him.

Besides having clever and tactful things to say for every occasion, he knew parliamentary procedure perfectly, and was efficient at moderating meetings. He conducted eleven District Meetings in his state. *Horizons*, June 19, 1955, says of him:

He had attended Conference, almost without a break for 60 years. During this time he had risen to the rank of Dunker Plenipotentiary, whose duty it was to keep the moderator moderate, the Standing Committee standing (and on their toes), the delegate body bodycious, and the conferees in convulsions. . . . At Grand Rapids, though over 90 years old, Brother Beahm was at his impressive, microphone-disdaining best. . . . Brother Beahm's spirit was the spirit of Annual Conference, informality, individuality, warmth of fellowship, hearty humor, endearing frankness, true democracy, deep sincerity, devotion, and dedication.

At that Conference the moderator pro tem once confessed that his mind was confused on procedure. Then I. N. H. rose to say, "But Brother Beahm's mind is as clear as a bell!" Quite generally everybody was wondering what old I. N. H. would say next.

In his sermons and other pronouncements there was no uncertainty as to which side he was on; it was the side of active, virile religion, surely, as opposed to wordliness or indifference. But more specifically, he was on the side of conservatism, unity, and the oppressed. During his long ministry, the Brethren have had their full share of verbal conflicts on various issues, some of them very serious. Many of them dealt with the dreaded encroachment of secularism and modernism upon the faith of our fathers. This gentleman of the old school labored uniformly for the old way.

But not too far! It is more important to keep the church united than old-fashioned. Therefore, when tensions were grave, and schism threatened, Brother Beahm advised the minority to be content to go along with the majority. Indeed, he is credited with a very real part in preventing or delaying some ruptures. Perhaps later the majority may swing around again. By his conservatism he became a hero to the conservative element, and was able to lead them where other leaders might have failed. Then again, not only when sizable minorities were voicing objection, but also in cases where one individual was crying "injustice" (probably wrongly), Brother Beahm befriended the aggrieved ones, to a degree sometimes disconcerting to the majority.

Thus his ministry has been especially sought after by the conservative and the lowly. Home missions, new churches, evangelism, and trouble shooting carried him into the far corners of his state and of the nation. He did not spare himself. Trains in Virginia often made unscheduled stops for him. His epigrammatic sayings live for years in the hearts of his hearers, as does the quaint picture of this wiry old man, his beard, and his old-order coat. He deliberately dressed shabbily, in order to be a common man among the commonest. He kissed the brethren on a vast and comprehensive scale. There are innumerable anecdotes about him. He has been featured thrice by Ripley. There was his famous feat of preaching 20 different sermons in a 200 mile dash across his state in one day, July 26, 1931, to celebrate his 50 years in the ministry. He recognized and advertised himself as "of some legendary note and of deep convictions on New Testament doctrines and of fervency for the oneness and conservation of Brethrenism. . . ." A host of friends add that he was the apostle of the kindly word, the sincere personal interest in every one, the simple life, the good life, the strenuous life. Long live the legend of this remarkable man, God's ambassador of good cheer!

George N. Falkenstein (1859-1949)

George N. Falkenstein was born in 1859 on the farm of his grandfather, Jacob Falkenstein, in York County, Pennsylvania. As a boy he attended the Falkenstein school and other country schools. When he was seven years old his father, David, also a minister, died, and the widow and children moved into the farm's tenant house. The guardians and the farmer, to whom the farm was rented, were poor managers, turning over to the widow only \$35.00 as her year's share. No feed was provided for the family cow; consequently she had to be killed for meat. A second marriage by the widow failed to solve the family's problems; the family inheritance dwindled even though the boys did men's work for their stepfather in the mill.

George was 15 years old when his mother died, and the children were cared for by relatives. George stayed with his uncle, George Ness, as a hired hand, but was treated as a son.

After attending school he took the teachers examination, failed, and later enrolled in the York County Academy. After two terms there, he transferred to the Brethren Normal School, now Juniata College, completing the education course in 1882. The following year he studied Greek, Latin and literature at Oberlin College, where every class opened with prayer. He sang in the Methodist Episcopal choir. By ushering at college functions, he was able to hear outstanding scholars, scientists, educational leaders, and musicians of the day.

In the fall of 1883 Mt. Morris College began offering college work, and George and his older brother, Jacob, enrolled as part of a class of 15 men and two women. George was then 24 years old. However, the investors in the college began to doubt the financial returns of the college courses, and, consequently, college work was dropped in the same year.

The Falkenstein brothers then decided to travel as a phase of

their education. However, before the trip began, George attended the Annual Meeting at Dayton, Ohio, where he met Eva Shellenberger, a former Mt. Morris student, and public school teacher from Covington, Ohio. She entertained him in her mother's home and promised to answer his letters.

George and Jacob traveled west to Oregon, working in the wheat harvest, and teaching country schools. From Oregon, the brothers took a trip to Victoria Island and the wilds of British Columbia. They returned by ocean steamer to San Francisco. George accompanied Elder Brower on a preaching tour, thus getting an understanding of living conditions and religious thought among the western Brethren.

In 1886 George Falkenstein and Eva Shellenberger were married and they established their first home in Huntingdon, Pennsylvania, where the former had a partnership in a men's clothing establishment, and, of course, studied at the college. Eva shared the ups and downs of the business years, teaching years, pioneer years, pastoral years, writing years, and all the problems of the free ministry for 63 years. She was spiritual, practical, and creative.

The store at Huntingdon was moved to Kansas, with its extreme heat, drought, dust storms, cyclones, and blizzards. Their first child died of an epidemic. Hard times caused the sale of the store, and George was teaching school when Mt. Morris College called him to teach science. It was a welcome call.

While at Mt. Morris, where he taught four years, he took courses at the University of Michigan, was elected to the ministry in 1892, and was superintendent of the College Sunday School.

In 1893 the General Mission Board recommended him for the pastorate at Germantown. George and Eva moved to Germantown in June, 1893, and stayed almost eight years. Pastor Falkenstein located the grave of Alexander Mack, Sr., and with the consent of Mack descendants, the remains were moved to the cemetery at Germantown, beside the grave of his son and successor, Alexander Mack, Jr., and among five generations of descendants. Twenty-one descendants of the fifth, sixth, seventh, and eighth generations were present at the memorial services conducted by T. T. Myers, and G. N. Falkenstein on November 13, 1894.

Perhaps from this incident grew the interest of C. E. Davis, a Mack descendant who was persuaded to give \$8,000 for a new church to the rear of the old one. He died suddenly, intestate, before the cornerstone was laid, but the building was assured, and was dedicated in May, 1897.

From G. N. Falkenstein's diary under the date, November 5, 1896, occurs the following: "Great election day. Gold versus silver. McKinley versus Bryan. A delightful day. I voted the national Prohibition ticket." The notation of December 31, 1896 informs us: "Just before dinner Jacob Engle, a River Brother from Lancaster and John Ransom, a Friend, came, stayed for dinner and talked religion until 3 A.M. The Friend seems to congratulate himself that, while we are consistent and observe all things, he is consistent also, and observes nothing."

During the years at Germantown there seemed to be a steady

flow of local people, visiting ministers, church leaders, missionaries, tourists, and friends, all interested in the mother church and its history. Pastor Falkenstein took courses at the University of Pennsylvania as time permitted, and delved into historical records, finding many details of Brethren history not previously known. These facts he shared with his friends throughout the Brotherhood; he lectured, and wrote for church papers. He was chosen to write the *History of the German Baptist Brethren* by the Pennsylvania German Society in 1900. It was printed in book form in 1901, was later reprinted, and is still in demand.

The years at Germantown were productive years. The parsonage library was lined on two sides from floor to ceiling with books. Here 750 sermons were prepared, papers were written, and the history was dictated to and typed by Eva.

After the new church was built, there seemed to be no room for the family garden, the chickens, or the children. One deacon thought the churchyard too sacred for play. Busy Germantown Avenue became the children's playground. But a change was coming.

Elizabethtown College was opening its doors and G. N. Falkenstein was chosen as one of the teachers in 1900. In June of the same year, he was asked to organize the school since I. N. H. Beahm, the principal, was ill. He asked for ten days to decide. That same day a call came for him to teach at Manchester College in Indiana. He chose Elizabethtown. The weekdays were spent in Elizabethtown, and the week ends in Germantown, until February, 1901. Having served as acting principal the first year, he was elected principal the next year, and accordingly the Falkensteins, with four children, moved into two recitation rooms and ate all meals in the college dining room.

His teaching schedule was extremely heavy, the administrative work was time-consuming, and his church duties were not neglected. It is significant that not one entry was made in his diary that year. There was no time. In October, 1902, he resigned as principal, and later as teacher, and trustee, because of ill health. However, he retained his keen interest in the college the rest of his life.

Early in 1902 he started a bookstore. Here students gathered, and friends stopped to buy or chat. In addition to books and stationery, one could buy sheet music, (classical, graded, and popular), candy, wall paper, and dress patterns; one could rent books, or use the telephone. A printing press, bought for advertising from a member of the church, was a total loss; no type or repairs were available. Picture postcards were so popular that they were the profit maker. When the fad died down, and competition became sharp, the bookstore was sold about 1915.

Elder Falkenstein was on the Bicentennial Committee to arrange a suitable program for the Annual Meeting of 1908 at Des Moines, Iowa. The address which he delivered on that occasion dealt with the mother church at Germantown and her children, and the settlement at Germantown.



G. N. Falkenstein

At the Mohler church, near Ephrata, he gave an address in 1908, entitled "A Brief History of the Lancaster County Churches," which aroused sentiment for a history of the churches of the Eastern District of Pennsylvania. In 1911 at District Meeting, a committee was appointed to gather historical material and compile it in book form. G. N. Falkenstein was a member of this committee.

From 1911 to 1916, G. N. Falkenstein was elder in charge of the Harrisburg church. From 1916 to 1918 he taught a country school at Kremlin, Montana, looked for land, and did church work. He was elder in charge of the Milk River Valley church, and helped organize the Poplar Grove church, was elected moderator of the District Meeting at Froid, Montana, and was chosen district delegate to the Annual Meeting at Hershey in 1918. Forty-three years later his grandson, Donald Willoughby, had a summer pastorate at Kremlin, where he met some of his grandfather's friends, co-workers, and pupils. Because of the war years, the Montana plans were dropped, and the Falkensteins returned to the east.

Between 1936 and 1945 he wrote the Keeny, Ness, Myers, and Falkenstein histories, the history of Bupp's Union church, and part of the history of the Codorus (York County) congregation. But it was the "big book" that pleased him most; this was an early history of Elizabethtown College, which he had been asked to write from his records and diaries. This he did, painstakingly, in longhand, and in addition, made a duplicate for himself. Unfinished, to his sorrow, was a revised and enlarged history of the Brethren subtitled, *From Religious Persecution in Europe to Religious Confusion in America*, a volume of religious philosophy.

In faith G. N. Falkenstein lived by the Bible; in practice, by the corporate conscience of Annual Meeting decisions. When the latter lagged behind public opinion in the churches, he was inclined to wait for Annual Meeting to change.

In the year of his death, two special events crowned a fruitful life. The first was the honorary degree conferred upon him by Elizabethtown College. The second was the observance of the sixty-third wedding anniversary of George and Eva Falkenstein.

A. C. Baugher preached Elder Falkenstein's funeral sermon at Bupp's Union Schoolhouse church, where he had attended school as a child, where his father and grandfather had preached, and which overlooks his beloved York County hills.

Daniel Conrad Reber (1872-1962)

The lifetime of Daniel Conrad Reber, lasting more than 90 years, was devoted consistently to his abiding interest in his church and its part in the education of young people. Although the latter half of his life was spent in the Midwest, all his roots, family, birth, education, marriage, children, and establishment of professional life, were in the East. But the whole was indissolubly related to the development and growth of advanced education in the Church of the Brethren.

Born February 20, 1872, on the family land in Berks County, near Bernville, Pennsylvania, he lived until July 10, 1962, when he died after a brief illness near his home, North Manchester, Indiana. From a youth with more than one serious illness, he had evolved a

sturdy philosophy concerning health by which he lived successfully into his ninety-first year.

Because his career as an educator and minister coincided with those years during which great changes took place in attitudes toward education and concepts of the place of the church in world advancement, he had a part, in his quiet but effectual way, in the acceptance by the church of her new role in advanced education.

In 1888, at the age of 16, Daniel Conrad Reber enrolled at Juniata College in Huntingdon, Pennsylvania. It was his mother, Betsy Schmidt Reber, the second wife of Daniel Heester Reber, who had urged the eldest of her four sons to continue his studies, in the almost unprecedented move at that time and in that community, by going away to boarding school after three years in a select school in Bernville; money, which she had brought to this marriage with a widower, had been set aside for just such a purpose.

Two of his three younger brothers, Frank L. and George followed Daniel at Juniata. Aaron, the only one of the family to survive him, while not a student there himself, educated his six children in the Brethren colleges as did two halfbrothers, Jonathan and Elias. A half sister, Sarah, was never married. Probably a deciding motivation for going to Juniata was a visit from a college professor there during the summer vacation. This professor was doing what was once a usual summer stint, canvassing for students. That may be almost beyond comprehension to young, would-be-college students now when colleges are crowded and given to choosing students whom they will have.

A story that always fascinated his small children was that of Daniel's arrival at the Pennsylvania Railroad station in Huntingdon that warm and humid September day in 1888, his small, curved-top trunk set out on the platform by the trainmen, but with no friendly rig and horse to meet him and take him to his new quarters at the college. Then, not knowing what else to do, he shouldered his trunk himself and started toward the college, only later obtaining the assistance of a passing boy, who, for a quarter, helped carry his burden the mile to the college hill.

Homesick students were always given sympathetic understanding by Dr. Reber in his own times of supervising students later, for his sufferings from that malady during the first weeks at college were so intense that they became intolerable. At the end of the first six weeks he gave in to his longing for home and returned to Berks County. Such orientation as there was for freshmen at Juniata in 1888 had been received from Professor W. W. Swigart and his wife who became lifelong friends of the Rebers.

Strangely enough the homesick boy, who left college after six weeks, occupied himself that winter in teaching the local one-room school. He continued his own education by studying ahead of some of the older pupils, gaining the needed confidence and determination to return to Juniata the next autumn. There he continued until he had earned several diplomas, the most significant being the first baccalaureate degree to be granted by Juniata College; his roommate, friend, and later faculty colleague, Charles Calvert Ellis, won the second one.

Teaching classes while a student for the degree himself led

to three years of full faculty status at Juniata. Thus he met the student who became his sweetheart and then his wife for 56 years, Anna Blanche Kauffman, of Mifflin, daughter of Solomon Kauffman, a minister. Following their marriage in June, 1900, in the home of Professor Swigart, who performed the ceremony, the young couple went to New York City to make their new home together. It was in a flat above the Brooklyn Mission where the bride observed the ocean-going vessels entering and leaving New York harbor, while her husband pursued his advanced studies over in Manhattan at New York University. His walking across the new Brooklyn Bridge each morning and evening saved a nickel each way, and such economies bolstered the monies obtained from the Helen Gould scholarship which he held until he was granted the doctorate in the summer of 1902.

While living in Brooklyn, D. C. Reber was called to the ministry and ordained; here the first child, Ruth Elizabeth, was born.

During summer vacations from college as well as during the three years of public school experience in Bedford County, which had preceded his taking the A. B. at Juniata, D. C. (as all his college friends called him), engaged his time with that of a Juniata chum, Will Hanawalt, in conducting teacher training refresher courses. Sometimes, even after his marriage, there were sojourns on the Berks County farm to visit the *freundschaft* and lend assistance to heavy farm duties. It was thus that Mr. and Mrs. Reber started the first Sunday school in 1900 in the Maiden Creek congregation, driving the miles on a Sunday afternoon with the supplies furnished by Daniel's father. While her husband taught the little children their Bible lessons, the young bride was asked to teach the married couples, an arrangement that privately amused and amazed her.

When an invitation came to join the faculty of a newly formed college in the Eastern District of Pennsylvania, the young doctoral candidate was warned by his New York University faculty advisor to stay clear of such an unpromising involvement. In the professor's (no doubt) sincere opinion, such schools were on their deathbed, and there was to be a short future, he counseled, for the small privately-owned, liberal arts college. But the Rebers had always planned that their children should be reared in the vicinity of a church-related school, and so the decision to accept the position in the struggling little college at Elizabethtown, while a momentous one, was made with high hopes and idealistic purposes. There they built the first home which they owned themselves. There 16 years were spent; four children were born; Mabel, who died in infancy; Horace Daniel, who died at 23 years of age in 1929; Paul Lawrence, now a high school science teacher in South Bend, Indiana; and James Quinter named for a much-admired friend of the Juniata days, who is in government service in Washington.

The versatility provided by a life of broad and genuine scholarship stood the new professor in good stead in this small, financially handicapped college. Not only were the usual challenges of the teacher his, but these problems were multiplied by administrative responsibilities as acting president during the travels and illnesses of I. N. H. Beahm. Then when the presidency of the college came to Dr. Reber, he sought the additional opportunities to gain the co-oper-

ation needed to run a college by many days of travelling to preach and lecture in the constituent churches and towns. He was required to turn his teaching skills from mathematics to Latin, Greek and German, and of course to many of the courses, then better termed pedagogy. The rearing of the lively young family was thus left largely to the mother. Seven o'clock in the morning was the usual hour of his departure for the campus across the street, and often the ten o'clock retiring bell for the students rang before the lights in his office were turned out and he returned to his family.

There are others who will understand that, as well as the sacrifices this couple made to see the work go forward. Once, a much-needed new dress for Mrs. Reber (to be simply made by her own skillful hands, and not even purchased from a sale rack), was foregone so that 15 chairs with writing arms could be purchased for a classroom. Thus the carrying back and forth of the college dining room chairs to classroom was no longer necessary. There were no telephone bills, no garage bills, as the home had no telephone and the family had no car. The living was plain, but the friendships were warm, and the enthusiasm for fine books, good concerts, stirring lectures, even a town Chautauqua experience were vital things.

Oftentimes the artists were housed in the president's spare bedroom to save the college a bill at the hotel. This was deemed the Rebers' privilege, and it really was. Although fringe benefits were never carefully spelled out in those contracts, the Rebers always considered these opportunities for friendship and widened vistas to be such special privileges and benefits.

When, in 1918, Dr. and Mrs. Reber made the momentous and carefully thought-out decision to move to Manchester College at North Manchester, Indiana, many facets of their lives were somewhat changed. This was a time of great change in the social and economic as well as spiritual standards and practices of the whole nation. The move from East to Midwest coincided with this.

The relief from administrative duties and the newly-found, somewhat broadened educational and church horizons now gave Dr. Reber an opportunity to devote himself to his finest skill, that of teaching. Here began, too, a never-dimmed interest in his Sunday school class, and his affiliation with the church choir. Possessed of perfect pitch, he performed faithfully and to his own vast enjoyment in the Walnut Street church choir until the summer of his death. Music was always a vital part of the home life.

Not a few Wabash County, Indiana, residents will remember the sight of D. C. Reber on his bicycle. A form of pleasurable exercise, and efficient transportation, first developed in the Berks County hills in the 1870's when bicycles had one large and one small wheel, he continued this exercise until he was 89 years old and was no more amazed to read that a national medical association advocated this method of exercise, than he had been to see hot oatmeal as a generally accepted breakfast cereal. He had taken up this "new fangled



D. C. Reber

notion" of beginning every day with several bowls of hot oatmeal when the idea and he were young at Juniata in the 1880's.

During the 20 years that D. C. Reber lived after his obligatory retirement from a college faculty, his never abated interest in church, and everything that went on there, as well as at the college, was remarkable. During the great enrollment boom of college students after the Second World War, the Rebers opened their home to one or two young men who roomed there. This became almost like having a second family. Sharing his personal library with students, tutoring privately, attending lectures and concerts at the college and even going to daily chapel continued to be his custom up to the end.

When an earlier history of the Church of the Brethren in Eastern Pennsylvania was proposed, D. C. Reber had been one of the committee to do the research and writing of that. His pen was never idle. Articles, letters, diaries, always poured forth from his desk. Even the two-dollar checks from *Gospel Messenger* articles in the early years were received for carefully conceived and written manuscripts.

In June, 1957, upon the invitation of Elizabethtown College, Daniel Conrad Reber returned to Elizabethtown College to receive his last diploma, an honorary degree, that of Doctor of Humane Letters. Much had happened to the college and to him in the nearly 40 years since he had left it, yet it was with pleasure that he received this honor, but with sorrow for the missing old friends, family, and those colleagues with whom he had helped plant the very trees under which he now stood to receive the honors. However, in his philosophic calm, and gently grateful way, he thought the progress he found there to be most commendable.

In the years between his eighty-fifth and ninety-first years D. C. Reber continued to live in his home alone, after the death of his wife. His was a gentle spirit always, with an exceedingly keen sensitivity, almost psychic in its perceptions.

"Just think! Mama and I were able to spend all our lives at a college," he had once said to his daughter. This never ceased to seem most fortunate to him. Another time, he said, "Well, it has been a conscientious life, mine. The omissions were not willful." Would that we could all say that!

Henry Kulp Ober (1878-1939)

"Let us lock arms and go forward together in the battle for the right" was the revealing expression of H. K. Ober's spirit as he served his God in the home, the church, the community, and in the wider areas where his busy life of 61 years left its permanent imprint. He was born January 2, 1878, the son of Michael R. and Susan Kulp Ober, in the rural area near Elizabethtown, Pennsylvania, a town which he adopted as his lifelong home. Into his 61 years he packed more of life than many others have done in a span of 90. To capture portraits of his busy life for a permanent record, his wide range of activities will here be recorded under four chapter headings—Henry Kulp Ober, the Man; Brother Ober, the Churchman; Doctor Ober, the Christian Educator; and, An Interpretative Evaluation.

Henry Kulp Ober, the Man

By many, H. K. Ober will always be remembered as a friendly and energetic man. They will think of him as he appeared in his dignified and appropriate manner in public, or as he moved along at his rapid and characteristic pace, or as he sat behind his loaded and often cluttered desk, nevertheless willing to be interrupted for their welfare. Indeed many will recall, upon reflection, that in spite of his unfinished desk work he made them feel at home and shared liberally of his wisdom for their help. Those whom he counseled, often coming from great distances, felt grateful for the way in which he prevented problems of ugly proportions from developing. Just how he could become involved in so many and varied personal situations can be understood only as we take into account his literal fulfillment of the scriptural passage, "Bear ye one another's burdens and so fulfill the law of Christ."

He was first and always a family man. Not only in his lectures and writings, such as *Child Rights* and *Orange Blossoms*, did he manifest his interest in the home and in children, but in his actual living could it be seen that his heart was first in the home. Here he received his finest inspirations and indeed the motive for many of his activities. In a real sense one gets the impression that he was generally a father to someone, or a brother, rather than just an acquaintance or a friend. Elizabethtown college men were his boys and the coeds, his daughters. A college president once said, "I find it difficult to speak of him as Doctor Ober; to me he will always be Brother Ober."

If in the home he received his brightest inspirations, it is also true that there his sensitive soul received its most permanent injuries. One such injury was the death of his ten-month old son, Henry. The most poignant blow, however, was the death of his only remaining, illustrious, and mature son, Stanley, in 1926, a blow so shattering that he never fully became his former self, and hence that date marks the beginning of his declining health and vigor.

But let us take a closer look into his home. In 1899 he married Cora B. Hess, who for all the years of his life was his beloved. He rarely referred to her simply as his wife; she was his girl friend, his queen, or whatever endearing name his fertile mind could create appropriate to the occasion. Daughters, Grace H. (Mrs. Paul M. Grubb) and Ruth H. (Mrs. James M. Miller) have always lived near home and thus they and their children have become the characters in his lectures, books, and illustrative materials. In the use of these home experiences, however, he was neither boastful nor personal. Only those who knew the Ober home intimately could recognize the source of his many parables as a sensitive husband, father, and grandfather.

In Elizabethtown, H. K. Ober always will be remembered as a Christian community man. In days when many Brethren with their plain garb, such as he always wore, were inclined to shun politics and community interests, he served as a public school teacher, director, secretary, and treasurer of a manufacturing firm; a borough engineer and surveyor; an orchardist and farmer; and a jovial

member of the town's Rotary club. Surely he accepted his many opportunities for a Christian witness in the market place, a most appropriate and Christlike thing to do while he served the church in many areas with an uncommon loyalty.

Brother Ober, the Churchman

In the Church of the Brethren, Brother Ober will be remembered always for his contributions to the Sunday school. Even before he was a baptized member of the church he, with Dr. J. H. Sieling, his friend and a medical doctor, organized a Sunday school in the little, white Union Church at Mount Hope, near Manheim, Pennsylvania. This small original, yet highly successful effort proved indeed to be a reliable forecast of 40 years for Sunday schools within his church and in the church at large, for on March 19, 1899, H. K. Ober united with the Church of the Brethren, and thereafter brought to the Brethren his talents as a teacher, promoter, and organizer of Sunday schools. As a teacher he was inspiring, well-prepared, and artistic. He captured the interests of his pupils, and with principles of good teaching he clinched his purposes with never-to-be-forgotten stories. In 1913 he published *Training the Sunday School Teacher*; in 1923, *Principles of Education*; and in 1934, his most widely known work, *Child Rights*. These printed materials, a memorable contribution to Christian education; his 28 years of service on the General Board of Christian Education for the Church of the Brethren; his presidency of the Lancaster County Sunday School Association from 1918 to 1939; his vice-presidency of the Pennsylvania Sunday School Association; and his representation in 1920 as a delegate to the convention of the World Sunday School Association in Tokyo, Japan, are achievements and landmarks which testify eloquently on behalf of Brother Ober's devotion to the program of the Sunday school.

When, in 1902, the Obers moved to Elizabethtown, Brother Ober began his service to the Elizabethtown Church of the Brethren. The congregation must have recognized at once his capacity for Christian leadership, for on December 15, 1904 he was ordained to the ministry, and to the eldership on September 2, 1915. In 1928 he became the pastor of the church and continued for 11 years. During the years immediately after 1904, known to him as the horse-and-buggy days, he served in the ministry by driving his lanky, wiry, bay horse, Harry, for hundreds of miles over the Eastern and Southern districts of Pennsylvania. Often he was accompanied by D. C. Reber as together they journeyed, prayed, and labored for Elizabethtown College, for the church, and for the Sunday school. When automobiles became more common he multiplied his efforts with more rapid transportation. He was a careful but hard driver. His pace of work for the Kingdom, whether demonstrated by his "half-run" walk, or in the demands made on his horse, Harry, or in requirements of speed transferred to his car, all indicate that for Brother Ober the Lord's work required haste.

Brother Ober was an inspired teacher-preacher whose every work within the church was characterized by warmth, sincerity, and a devotion which left no room for sham. Probably for these and other reasons his popularity spread throughout the United States

and brought numerous demands upon him, often thwarting his strong desires to be with his family. However, when members of his family cautioned him against overexertion he replied simply by saying that it was for them and for his Lord that he overextended himself. Thus he preached in many revival services, performed more than 100 weddings, officiated at an uncounted number of anointings and baptisms, and served in just about all of the offices which were possible within the total church organization. In his revivals it was said that he loved sinners into the church, meaning that with his personal pleading in an invitation he was not easily resisted. There seemed to be something in Brother Ober which called forth noble responses in others. In his sermons, his stories, and his manner of speaking and gesturing he held a rapt attention. In his benedictions he developed a crescendo which could best be described as having a heavenly ring which hearers just could not forget. But whether by sermon or through the many incidents in his life which were known to church members, he revealed the genuineness of his spirit to his people. One such incident occurred on a Sunday afternoon in the twenties when a church member visiting in the Ober home, both saw and heard him and his son, Stanley, kneeling in earnest prayer. To be sure, as a preacher, teacher, or Christian leader, such incidents became the foundation of his reputation and true portrait.



Henry K. Ober

As a churchman, Brother Ober was not provincial. Just as in the Sunday school his influence was extended from positions held at the lowliest levels to one of international responsibility so in other church offices he served as chairman of the Committee on Homeless Children from 1909 through 1910; on the Orphanage Committee during the years 1910 through 1912; as the Annual Conference Writing Clerk in 1913; on the General Ministerial Board, 1918 through 1924; as Alternate Moderator of the Annual Conference in 1925; and in 1929 as the Annual Conference Moderator, the highest office to which the denomination can call a leader. Thus as a churchman he will be remembered as an effective leader as well as a great teacher, an inspired preacher, and an understanding elder.

Doctor Ober, the Christian Educator

In the years during which Dr. Ober lived, few Brethren continued their education to advanced levels. He, however, spread his scholarship over a wide range of disciplines and pursued them to a depth sufficient to be an expert in his day in business, economics, physics, chemistry, biology, education, philosophy, and theology. Little wonder, therefore, that four institutions of higher education have recorded his superior achievements and have named him their illustrious son. These institutions are the Millersville State Normal School from which he was graduated three times, in 1898 with a teacher's certificate, in 1908 with the Pd. B. degree, and in 1910 with the Pd. M. degree; Franklin and Marshall College which granted him the B. S. degree in 1918; Columbia University which graduated

him with the A. M. degree in 1922; and the University of Pennsylvania which honored him for his achievement in a wide spread of course-work, but because of his early passing and hence his unfinished thesis, never granted him the doctorate. In 1927, however, he was awarded the Doctor of Divinity degree by Franklin and Marshall College, an honor which according to many educators was well-deserved and long overdue.

As an educator, Dr. Ober was generally a teacher, first in the grades and later in college. He started his teaching in the rural schools of Lancaster County and after several years moved in 1902 to Elizabethtown College, an institution with which he was associated for 37 years, and where he held positions at different times as teacher, business manager, student recruiter, president, and trustee. In 1918 he was elected president of the College but even so he continued to teach courses in education and psychology for a period of five years. In 1925 he was re-elected to serve until 1928. During his presidency he worked hard to raise Elizabethtown College into a full-grown institution of Christian higher education. His own scientific leanings convinced him of the need for additional facilities in science and he succeeded in persuading the Gible family clan to provide funds for the erection of a science building. In 1930 he became a trustee of the College and was re-elected for nine years, serving as the president of the board during the last three years.

A mere recital of positions held within the church, the community, and the college, however, fails to portray completely Dr. Ober's role as a Christian educator. Who can measure the educational effects of his lectures, his books, and his travelogues? *Child Rights*, a book and a lecture theme, was presented in more than 275 public addresses; *Orange Blossoms*, a lecture, was delivered more than 200 times. His appearances with his friend, Edgar A. Guest, the poet, were extremely popular, and whether they were staged in theatres, churches, or community halls, the one constant factor was that Dr. Ober, the educator, was the reason for the appearances.

An Interpretative Evaluation

According to Christian standards "he that loseth his life for my sake shall find it" and it is by this measure that Henry K. Ober has been evaluated by his Lord and Master. However, his work on earth has not yet been finished and cannot be evaluated finally; it continues within the many lives which have touched his and in the works which they in turn carry on for their Maker because of him. It is, therefore, incorrect to assume that his work on earth was discontinued on Sunday, March 12, 1939, when he was taken to his Master, or that he left this world when laid to rest in Elizabethtown. The 2,000 persons who were present at the funeral services on March 16, 1939, and who mourned his passing were but a token of the much larger number who resolved within their hearts to carry on in the ways into which Brother Ober had turned them. Surely the funeral theme "for me to live is Christ and to die is gain", as chosen by Brother Ober, could not have been more appropriate. His gains were not the dross of the mundane; he dealt in sterner stuff than the wood, hay, and stubble of this world. "All

my life I have lived in the half of a wooden house", he used to say. What cared he for earthly mansions while he was at work enshrining imperishable treasures within the lives of others. These ennobled lives that remained are still carrying on, and even after they shall pass on, their works on earth, as inspired by Brother Ober, will continue the endless work of the Kingdom.

Brother Ober was blessed with the ability of mingling and identifying with people. His concern for the welfare of others knew almost no limits, and his fatherly love, self-denial, and sacrifice left behind impressions which will not be erased. But he was not a plaster of Paris saint. He knew that to identify with people, particularly young people, required that he become one of them. And how he loved young people! He loved to be in their lively meetings to address them. His youth lectures were often spiced with vivid illustrations and on many occasions he would quicken the interest of his audience with his quaint accent and his Pennsylvania Dutch expressions. He was an excellent lecturer, always fast-moving, always pleasant. His expression of surprise was a lusty, "Denksht du?", and after an illustration of a grave subject he would exclaim, "Yammer noch amohl." In this manner he delivered his lecture, *Orange Blossoms*, repeating again and again how important it was for young people to live nobly, to show proper respect, to express due appreciation. He urged the young men to show appreciation and love for their wives. Often he would end his injunction by saying, "If you love her, tell her so, out loud." Similarly, in his lecture, *Child Rights*, intended especially for young parents, eternal truths were conveyed to the hearers through well-told stories. If a hearer got the principle he could readily reconstruct it because he could never forget the stories.

Thus the life of Henry K. Ober lives on. The indelible imprints of his efforts have through the years retained their vivid outlines in the church, the Sunday school, and in Elizabethtown College. But perhaps in even a bolder relief has his life continued to be to us a reminder of what good one faithful servant of God can accomplish within the short span of 61 years. As an editorial in one of the Lancaster newspapers recorded, "The long and useful career of Dr. Henry K. Ober as clergyman and educator has been terminated by death, but his influence will persist, for he left his imprint upon those County institutions in which he was a potent force." Surely for him to die was to live again for Christ, and in such a death there was for him a great gain.

Jacob Gibble Meyer (1884-1951)

Jacob Gibble Meyer was born on the Meyer farm (deeded by one of the Penns) near Fredericksburg, Lebanon County, Pennsylvania. He was the son of Jacob Wenger and Leah Gibble Meyer and grandson of Jacob W. and Sarah Wenger Meyer. His father and his grandfather were elders in the Little Swatara congregation of the Church of the Brethren. He followed in the footsteps of his fathers when in September, 1894, he chose to become a Christian in his home congregation.

As a student and scholar he set his aims high, for after he received his early education in the local schools, he was graduated

with the Pd.B. degree at Elizabethtown College in 1905, the A.B. at Franklin and Marshall College in 1910, the M.A. at Columbia University in 1915, and the Ph.D. at New York University in 1926. He was also a student at the University of Pennsylvania during the summer sessions of 1907 and 1909. He held membership in the American Academy of Science, the National Education Association, the Adult Education Association, the American School Administrators, and Phi Delta Kappa.

His teaching career began in 1902 when he taught in the rural elementary school at Ronks, Lancaster County, Pennsylvania. He then became an instructor in mathematics and science in the Elizabethtown Academy from 1905 to 1907, an instructor at Millersville State Normal School in 1910, an instructor in physics and chemistry at Elizabethtown College from 1911 to 1916, and an instructor in general science at the Horace Mann School for Boys, New York City, from 1916 to 1918. Then he returned to Elizabethtown College as professor of education and psychology from 1918 to 1920.

While at Elizabethtown College his early interest in science and in a science building was evidenced in 1916 when the College faculty appointed D. C. Reber, H. K. Ober, and J. G. Meyer to plan for future buildings needed on the campus, again in 1917-18 when J. G. Meyer presented to the trustees an architect's drawing of a four-story science building with detailed specifications, and later in 1917-18 when the trustee-appointed committee, consisting of J. W. G. Hershey, J. G. Meyer, and S. H. Hertzler, presented buildings needed in the following order: 1. science building; 2. auditorium-gymnasium; 3. heating plant; 4. Carnegie library; 5. women's dormitory. His awareness of the need for a science building and his membership in the Gible clan led him to spend part of the summers of 1919 and 1920 in soliciting funds for the Gible Science Building. In 1920 Samuel Gible and his daughter, Bernice, of Lancaster joined him in soliciting funds (for the above-mentioned building) from the Gibbles in Ohio and in Illinois. This planning and fund-raising was the Gible Science Building in embryo and in its early stages of development.

As a professor at Elizabethtown College he, D. C. Reber, H. K. Ober, and R. W. Schlosser held many week-end Bible Institutes in the several congregations of the Eastern and Southern Districts of Pennsylvania.

He is remembered by his brothers, his children, his students, and his colleagues as one who inspired folk to ever greater breadth and depth in education.

He is the author of *Arithmetic for Teachers* (1914), *Molecular Magnitudes* (1915), *Things Worthwhile* (1918), *Small Colleges and Teacher Training* (1926), *The Old World and Its Gifts* (1938), *The New World and Its Growth* (1940), *Directed Activities for the New World and Its Growth* (1940), *Objective Tests For The New World and Its Growth* (1940), *Our Southern Neighbors* (1942), *Friends Far and Near* (1943), and *Principles of Secondary Education*.

On August 22, 1920, the trustees elected J. G. Meyer as second vice-president, granted R. W. Schlosser a leave of absence for one year, and authorized J. G. Meyer to serve as chairman of the college

faculty in the absence of H. K. Ober, who was attending the World Sunday School Convention in Japan. On March 8, 1921, the trustees accepted H. K. Ober's resignation as president of Elizabethtown College and appointed J. G. Meyer to take his place on all committees. On March 22, 1921, the trustees unanimously selected J. G. Meyer as president of Elizabethtown College.

Possibly the most important achievement during J. G. Meyer's administration took place on December 19, 1921, when the State Council of Education approved the Elizabethtown College application for the right to confer the baccalaureate degree upon its graduates. After this approval teachers educated at this college were granted state teaching certificates without examination, and the alumni were admitted into graduate schools.

Also in 1921, his administration together with the advice and cooperation of the State Department of Public Instruction carefully analyzed and revised the whole field of commercial teacher education and of business administration so that Elizabethtown College became one of the first of the colleges in the state to be fully accredited to offer courses in the two above-mentioned fields. At first only one four-year curriculum was offered: finance and commerce, leading to a B.S. degree. In 1923 a new course was added: B.S. in Education.

Another accomplishment of this administration took place in the academic year 1923-24 when the college made the greatest advance in extension classes for teachers in service and produced the largest senior class in the history of the college, to that date.

President Meyer at this point, after careful consideration, decided that he needed his Ph.D. degree. Therefore on June 19, 1924, he presented his resignation as president of Elizabethtown College to the Board of Trustees who accepted his resignation with the provision that he serve until his successor be appointed.

J. G. Meyer was married to Anna Jane Royer, daughter of Mr. and Mrs. Aaron Royer of Denver, Pennsylvania, on October 13, 1910. They were blessed with five children (all of whom were born in the house of the green gables in Elizabethtown): Mildred, Helen Grace, Charlotte, Jacob Gible, and Mary Janet. Their home radiated a welcome and a warmth which many homesick students frequently sought.



J. G. Meyer

In 1924 he took his family to New York City where they might live as a family unit and share the opportunities of a metropolitan center. Here he earned his Ph.D. degree at New York University in 1926. However, in 1925 this family took residence in North Manchester, Indiana, when he became dean of the School of Education at Manchester College, which position he held from 1925 to 1939. During 1938-39 he was visiting professor at the University of Chicago, and at Northwestern University. In 1940 the Meyer family moved to Milton, Wisconsin, when Dr. Meyer was elected president of Milton College, the position

he held until he retired in 1944. After a prolonged illness Mrs. Meyer passed away on March 4, 1941; her funeral services were held in the Milton Seventh Day Baptist church by the Reverend Mr.

Carroll L. Hill, local pastor, and H. L. Hartsough of North Manchester, Indiana, and her body was laid to rest in the Milton Cemetery. He married Marie Nelson, daughter of Nels Peter Nelson of Waterville, Washington, on June 4, 1942.

In 1910, J. G. Meyer was ordained to the ministry in the Elizabethtown congregation of the Church of the Brethren. When Dr. and Mrs. Meyer moved to Seattle in 1946, he served as elder in charge of the Church of the Brethren there until shortly before his death on March 6, 1951.

Ralph Wiest Schlosser (1886-)

At Schoeneck, Lancaster County, Pennsylvania, on July 21, 1886, was born Ralph W. Schlosser, oldest son of John W. and Emma Wiest Schlosser. His youth was spent on a lovely farm overlooking a rich valley stretching to the Ephrata hills five miles to the south. Although cooperative and accustomed to rigorous daily farm work he, at an early age, showed a deep interest in educational pursuits.

His early religious training began with his mother and grandmother who read Bible stories to him; he learned the hymns of the church from his father, who was well versed in music. Family worship was the regular order of the day. The entire family spent many evening hours around the reed organ as two brothers and three sisters contributed instrumentally or vocally. Most of the hymns of the church were learned in these song fests conducted by the father of the family.

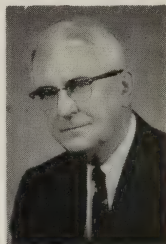
After graduation from high school in 1904 he taught a rural school for two years. In the spring of 1905 he entered Elizabethtown College. The English Scientific course was completed in 1906; the Pedagogical course in 1907; and in 1911 he received the Bachelor of Arts degree from Elizabethtown College and from Ursinus College. In 1912 Ursinus College conferred a Master's degree upon him. After the direction of an endowment campaign for Elizabethtown College he attended Columbia University and Union Theological Seminary in New York City and received a Master's degree from Columbia University. He spent another year and a half at Columbia University completing his residence work for the doctorate in philosophy. After he had served as president of Elizabethtown College for five years Ursinus College conferred upon him the honorary degree of Doctor of Letters in 1932.

Dr. Schlosser began his teaching career at Elizabethtown College in the fall of 1906 as a student instructor in preparatory subjects. In 1911 he became Professor of English and languages and served in this position until 1922 when he was called to the academic deanship of the college. From January 1, 1927 to July, 1941, he served as President of the College with the exception of one year while attending Columbia University for further graduate study. Since 1941 to the present time he has served as Professor of English, having headed the department for 15 years.

His first love is the classroom where he has taught English, French, Spanish, and philosophy to thousands of students over the years. During the summer sessions of 1943 to 1949 he taught at Juniata College.

The honor of President Emeritus of Elizabethtown College was conferred upon him in 1962 by the Board of Trustees at a luncheon of the Alumni Association. He was also honored by a volume of testimonials from friends and students after having given 56 years of distinguished service as an educator.

Additional honors and responsible positions have come to him. The Brotherhood Board of the Church of the Brethren in 1952 granted him the Certificate of Distinguished Service and in this same year he served as Annual Conference Moderator. He also served two terms on the General Brotherhood Board, as Trustee of Bethany Biblical Seminary, as a member of the Standing Committee, as Conference Reader, as a member of the Board of Administration of the Eastern District of Pennsylvania, as Chairman of the Commission on Ministry and Evangelism, and as a member of the Tri-District Committee.



R. W. Schlosser

Civic and cultural organizations also received some of his time and enthusiasm. His interest in interpreting Rotary to members of many clubs led to his election as a District Governor of Rotary International in 1947. He also served as a member of the Elizabethtown Y.M.C.A. Board, as a vice-president of the Pennsylvania German Folklore Society, and he is a member of the Pennsylvania German Society.

For many years his week ends and summer vacations were spent in conducting Bible Institutes and several hundreds of revival meetings in the eastern half of the United States. He also delivered addresses at many high school commencements and to many civic organizations.

In 1909 he was married to Elizabeth D. Souders who also attended Elizabethtown College. To this union were born five children: Ernestine Floy, Galen Henry, Mary Elizabeth (deceased), David Eugene, and Nancy Joan.

Through the years his zest, enthusiasm, inspiration, and radiant personality, combined with a dedication to the teaching profession, endeared him in the hearts and minds of thousands of students. The best remembered trait in the book of testimonials given to him at the honors luncheon was: "Dr. Schlosser was our most inspiring professor, a noble person who taught so many to lift their eyes unto the hills." Countless young people rise up to thank him for the challenges set before them and for the goals that called for a stretch. His great enjoyment of life had to be shared with his students. He felt the love of learning had to become a reality to them.

His spiritual vigor, as well as his physical vitality seems undiminished through the years. His philosophy of life is revealed in Browning's words:

Grow old along with me!
The best is yet to be,
The last of life, for which the first was made.

During the strenuous years of the history of Elizabethtown College, when the operation of the institution was extremely difficult and uncertain, Dr. Schlosser guided the college through the storm

when it needed a courageous and persevering pilot; he was at his post with a loyal and devoted commitment. In 1919 and 1920 he conducted a campaign to raise \$400,000 in order that the college might be accredited for granting baccalaureate degrees and might attain membership in the American Association of Colleges. Believing that hope is a better companion than fear, he helped to steer the institution through many a difficult crisis.

As an educated man he has a fine sense of the relation of the ideal to the real, of the possible to the actual. He is not satisfied with the world as it is and he knows it will never be what he would like it to be. To make students conscious of their creative responsibilities holds paramount interest and concern for him. Dr. Schlosser's consuming desire for student and parishioner is that truth must not be hidden from any one; that God's wisdom is acquired not merely by scholarship but by the teaching of the Spirit to the honest and openhearted.

His activities over the years have nourished and sustained the vital relationships between Elizabethtown College and the Church of the Brethren. His doctrinal preaching and teaching are widely recognized. Blessed with good physical endurance he has carried a strenuous program in the churches for more than 50 years. Travelling in this country and abroad furnished him with experiences that helped to make his teaching interesting and challenging.

Since 1909 he has been a resident of Elizabethtown. The Schlosser home is a well-known headquarters for visiting church leaders, professors, and students. Dr. Schlosser's basic philosophy of life is recorded in one of his letters to a senior class: "Put your life on the side of those striving to consummate a constructive program for humanity. Dare to do the right at any cost. Never flinch when duty calls. To see you thus acquit yourself will be my highest joy."

Harry Hess Nye (1887-1954)

Harry Hess Nye was born in Elizabethtown, Pennsylvania, on November 9, 1887, and died in Huntingdon, Pennsylvania, on November 7, 1954. His parents, John K. and Kathryn Hess Nye, were farmers most of their lives. Their farm, known as the college farm, was adjacent to the campus of Elizabethtown College.

Harry's introduction to the College was by the kitchen door where he delivered milk from the farm. He received his early education in the public schools of Lancaster County. Following this he entered Elizabethtown College as a student, enrolling in the commercial course. After he finished the course he accepted a position in Lebanon, Pennsylvania. However, one of his teachers, Elizabeth Myer, persuaded him to unpack his trunk and enroll in the pedagogical course from which he was graduated with a Bachelor of Pedagogy certificate in 1912. He received his college diploma from Elizabethtown College and his Bachelor of Arts degree from Franklin and Marshall College in 1915. He then completed his work for his Master's degree at the University of Pennsylvania in 1916.

During that 1916 commencement week, he was united in marriage to Elizabeth Heagy of Elizabethtown, in the parsonage of

the First Church of the Brethren in Philadelphia by George Dilling Kuns. Sorrow came into their home during the early years of their marriage when they lost their oldest child, a daughter, and later another daughter, by death. Two other children, a daughter, Anna Margaret, and a son, Harry, Jr., were born to the couple. Both are married, living in Huntingdon, and have given five grandchildren as branches on the Nye-Heagy family tree.

During summer sessions Harry worked on his doctorate at Teacher's College, Columbia University, Union Theological Seminary, and Harvard University. He was honored by his Alma Mater, Elizabethtown College, with the honorary degree, Doctor of Divinity, at commencement in June, 1950.

"Prof." Nye, as he was known to many people, began his teaching career in the public schools of Lancaster County where he taught from 1906 to 1911. He taught in the Elizabethtown Academy from 1912 to 1914. However, more than 40 years of his life were given to Elizabethtown and Juniata Colleges.

History, economics, and sociology were taught by him at Elizabethtown College from 1916 to 1930, and he was secretary of the Elizabethtown College faculty from 1921 to 1929. Directing the summer sessions from 1925 through 1930, he also served as president of the College during the school year 1929 to 1930.

Harry Hess Nye joined the faculty at Juniata College in 1930 where he taught history and political science for 23 years until his retirement in June, 1953. He was secretary of the Juniata faculty from 1930 until 1949.



H. H. Nye

In paying tribute to Dr. Nye at the memorial service in the Stone Church on the Juniata College campus on Wednesday, November 10, 1954, Dr. Calvert N. Ellis said, "To his home came many former students who remembered a kind word, a word of encouragement, or a hint of direction which he gave their lives. Professor Nye was one of those solid persons upon whom a congregation, a college or a community depends." A student said in a letter sent in 1928 to Professor Nye, "I trust that I may reflect with the same grace and valor the integrity and moral and spiritual characteristics which were in such a marked manner exemplified in your teaching."

In addition to his work as a teacher, his church activities were very significant over a period of many years. He was elected to the ministry in 1916. He served at various times as a part-time pastor in six churches, was elder in charge in seven churches, including the Stone Church in Huntingdon for a period of 14 years, and was four times moderator in the Middle District of Pennsylvania. He served three times on the Standing Committee of the Church of the Brethren and he also served 19 years on the General Mission Board. For five years he was a director of the Brethren Home for the Aged in Martinsburg, Pennsylvania.

The churches of the Eastern District of Pennsylvania learned to know him between 1920 and 1923 when he served as district Sunday school secretary and visited all the Sunday schools, travel-

ing by train, trolley, horse and buggy, or automobile. As a result he had many calls to fill pulpits in the district. Preaching was a great joy to him and he never turned down a call if it was at all possible to accept the invitation.

His records show that he conducted 54 evangelistic meetings, 61 Bible Institutes, officiated at 90 love feasts, preached 54 funeral sermons, performed 41 marriages, and attended Annual Conference 30 times.

In June, 1950, the Christian Education Commission of the General Brotherhood Board awarded him a certificate of Distinguished Service, in recognition of a career of distinguished service to the cause of Christian Higher Education in the Church of the Brethren.

"H. H.," as many of his friends called him, was also active in civic affairs. These activities included responsibilities in the Huntingdon Rotary Club, the Huntingdon County Sunday School Association, the Huntingdon Chamber of Commerce, The American Red Cross, the Salvation Army Chapter, the Huntingdon Park Board and the Borough Tree Commission. He served as President of the Pennsylvania Christian Temperance Union for four years and was interim chaplain of the Pennsylvania Industrial School at Huntingdon for 13 months.

Upon his retirement from the faculty of Juniata College an article was written about his patronage of the library. The following is part of the article: "Dr. Nye has been an active patron of the library and has always helped with lists of excellent books for the use of his various classes. Many of the titles requested by him have been on highly approved lists for college acquisitions at times long after he had asked for them, showing his perspicacity in recognizing early their worth. Not only has he asked for worthwhile books, but he has contributed many from his own library."

Church history was of special interest to him. He was a member of the Pennsylvania Historical Association, and of the American Historical Association. He did research on general church history, Church of the Brethren history, and Pennsylvania history. He gave many historical lectures and was called upon many times to speak to service clubs and organizations in the Huntingdon area.

In spite of a very busy schedule he found time for gardening, fishing, hunting, and enjoying his family. It was his desire to travel through all the states of the country. The family enjoyed extensive educational trips almost every summer and could boast of having been in all but a few of the states.

Harry Hess Nye loved people, and was always friendly. He had a keen sense of humor which his students enjoyed. Other outstanding characteristics which he possessed were dependability, industry, promptness, thoroughness, and dedication.

A. C. Baugher (1893-1962)

On September 8, 1893, Charles A. Baugher was born in the Baugher farmhouse situated in York County on the Pennsylvania-Maryland line. His mother, Lydia, bequeathed to her fourth child her quiet refinement and gentility. Aaron Baugher, his father, contributed a love for books.

At the age of five, Charles attended school for the first time, since his father was the village schoolmaster. Charles spent many hours practicing his penmanship. He seemed to be particularly fond of writing his name. To this day, "A. C. Baugher" is the name seen on many of the walls of the outbuildings on the farm. For some unknown reason, he did not write his name as it was officially given him, but reversed the first two initials. This form of address became permanent, and few people ever knew that it was not his correct name.

Even though his schooling was not an unbroken sequence of courses, Charles kept his sights leveled on acquiring an education. He walked six miles to and from high school each day, all the while earning top grades in all his subjects. His high school days were not easy ones, for he rose at 4:30 a.m. each morning and worked until 9:30 p.m. on a neighboring farm. Nevertheless, when he graduated from Glenville High School, he did so with top honors. It was a proud youth who, on that day, delivered in his firm and resonant voice, the commencement oration for the class of 1913!

Religion and regular church attendance formed the focal point in the Baugher family's existence. Aaron Baugher was not only the schoolmaster for the local elementary school, but the elder in charge at the Black Rock Church of the Brethren.

Man's relationship to his God was a subject that A. C. heard many times. His sensitive nature responded and, in 1909, he became affiliated with his church during evangelistic services conducted by D. C. Flory, a founder of Bridgewater College. He was baptized on December 9, 1909, in a nearby stream.

Young Charles determined that his vocation would be in the realm of Christian education. Such a resolve necessitated his going away from his closely-knit family and the farm that he so dearly loved. Far from his home, Elizabethtown College beckoned. On April 5, 1914, A. C. bade farewell to his family and departed for the institution that he was destined to guide in later years.

A. C. was forced to interrupt his education many times in order to earn enough money to pay his tuition. Any available job was welcomed; he operated the cookers in a cannery, wielded a pick and shovel on the railroad, sold flat irons and books, taught rural school, and delivered milk, but he completed the pedagogical course in 1917.

The pledge made years earlier to give his life in Christian service came to partial realization when A. C. Baugher was installed into the ministry in November, 1918. Elders I. W. Taylor and G. N. Falkenstein conducted the installation services. When the young minister preached his first sermon in the Spring Grove congregation, he was accompanied there on the trolley by Elder Taylor.

Elizabethtown College asked A. C. to teach several classes while he was still a student himself. During those early years, he taught geography, physical education, physiology, education, and chemistry. In addition, he served as hall proctor and later on as dean of men. The teaching of chemistry, however, was his great love.

One of the students in his classes was a demure lass from Montgomery County, Pennsylvania, Ella Cassel Booz, a great-grand-

daughter of Abraham H. Cassel. A. C. and Ella were married and their first home was in the newly constructed Fairview Hall, where they became the first tenants. A. C. had completed his college work, but he was urged to remain until the College could grant baccalaureate degrees. During this waiting period, he enrolled at Columbia University for the summer sessions.

In 1922, A. C. Baugher was awarded the first bachelor's degree from Elizabethtown College. In the same year, he earned the B. S. degree in chemistry from Franklin and Marshall College. The University of Pennsylvania conferred upon him the degree of Master of Science in Chemistry in 1928.

Just 14 years after Professor Baugher had enrolled at Elizabethtown College as a student, he was appointed dean of instruction. He served in this capacity from 1928 until 1941.

Called to the eldership in 1928, Mr. Baugher frequently filled the pulpit in churches throughout the district and region. When the 1936 Annual Conference convened in Hershey, he served as the first director of the conference in its history. His duties at this yearly meeting increased over the years. He served on Standing Committee, as reading clerk, and as delegate on numerous occasions. In 1956 he was elected to the office of Moderator of Annual Conference at its session in Eugene, Oregon. From 1938 to 1962 he served as elder in charge of the Elizabethtown congregation.

He served on the General Brotherhood Board 28 years, and on the board of Bethany Theological Seminary for 19 years; in the District he was moderator and reading clerk. He was chairman of the committee that produced the *Brethren Hymnal* of 1951.

In 1937 he received the Ph. D. degree from New York University, and in 1941 he was elected president of Elizabethtown College, and served until July 1, 1961.



A. C. Baugher

Franklin and Marshall College conferred upon him the honorary degree of Doctor of Laws, and he was elected to membership in Phi Beta Kappa. He became the chairman of the committee which was appointed to publish the more recent history of the Eastern District of Pennsylvania. He served as director of the Teachers for West Africa Program, which the College operates under a grant from the Hershey Chocolate Corporation and for a time was consultant in Higher Education to the Department of Public Instruction of Pennsylvania.

Death came to him suddenly on November 2, 1962.

Chapter III

BIOGRAPHIES

1. Ministers

SAMUEL RUHL ZUG (1832-1926)

Ulrich Zug, and his wife, whose maiden name was Bachman, the great-great-grandparents of S. R. Zug, came to Lancaster County from Switzerland in 1727. They were Mennonites, but in 1742 united with the Church of the Brethren. Their son, John, was born in 1731, was baptized in 1749, was elected to the ministry in 1770, and ordained in 1780 to the eldership, by Martin Urner and Christopher Sower. S. R. Zug's grandfather, Joseph Zug, was married to Barbara Ely and their son, Benjamin, was born in 1802, and married Elizabeth Ruhl in 1824. He was elected to the deacon's office in 1848. One of their sons, Samuel Ruhl Zug, was born February 29, 1832, and was reared on the farm.

In those days farmers' boys were not expected to go to school before the holidays, especially not when they were old enough to work and so Elder Zug's common school privileges were very meager. In 1850 he asked his father for the privilege of learning the trade of blacksmithing. The father said, "No, not this summer; we want to build a house, but if you stay home and help us until fall, you may either learn a trade or go to school in Lititz, Pennsylvania." This came as a genuine surprise to the young man, especially since Brethren at that time were opposed to more than a common school education.

He decided to go to school and on October 1 entered Beck's private school at Lititz. The following March he was taken sick with typhoid fever and never went to school afterward.

After this, he taught school for four winters in succession. During this time he became justice of the peace and began the business of surveying and conveyancing which he continued for 40 years. He was elected to the office of school director in 1855. His interest in education never ceased. He was much interested in the founding of Elizabethtown College and it is very fitting that the new library at Elizabethtown College has been named in his honor, through the generosity and suggestion of his son, John C. Zug. He continued his reading and interest in world affairs to the end of his long life.

James Sell, whose friendship with Brother Zug extended over a period of 60 years, was attracted by Brother Zug's letters, while Brother Sell was an assistant in the editorial office of our first weekly church paper, because of the form and beauty of his penmanship. His letters were models of style and elegance. S. R. Zug kept the first official records of the newly formed Chiques congregation, which records he decorated with delightful doodles. He kept a keen interest in church work and life in general all through his busy life.

James Sell, in the *Gospel Messenger* (January 8, 1927), "In Memoriam—Elder S. R. Zug As I Knew Him", writes: "He was a

On Oct 19th 1898 at 1 O'clock
 Also Meeting next day
 Council Sept 11th 1893

Dec 11th 1893 At Quarterly Council
 at Chiques Meeting house

No. step for preachers stand on,
 Raised Benches at Both ends

Official Council Jan 17th 1894

A Special Council at Chiques Jan. 23 = 1899

Nov. 19 = 1899 at 1st regular Meeting at Chiques

Examples of S. R. Zug's art in early Chiques minutes.

man of fine appearance. He wore a strong untrimmed beard which classified him as an old patriarch. In his prime he ranked above average in intelligence and culture. He was a well balanced man. He had a large brain and his physical frame was able to support it. This made him a tower of strength. His native ability under the control of a pious Christian life made him a prudent man and a good leader. He could be calm and composed under circumstances of excitement." J. H. Longenecker refers to him as a born leader, a wise counselor, and a man of strong convictions, but always open for better light.

He lived an aggressive life and often referred to the fact that he was born too soon. In the fall of 1867, through his efforts, the first series of revival meetings was held in the Chiques house; this was the first of its kind among Brethren in the District. Revival meetings have continued as one method of evangelism ever since.

In 1878 he organized a Sunday school in a private home by consent of the church.

He was interested in missions at a time when most members of the church raised questions or were indifferent to the mission

work of the church. From the beginning Brother Zug was a leading spirit in the home mission effort in Eastern Pennsylvania. In 1879 he was elected a member of the Home Mission Board and was re-elected continuously, with the exception of one year, until 1894.

In 1893 he was chosen a member of the General Missionary and Tract Committee of the General Brotherhood. He served seven years on this committee during which time the India Mission was founded.

Through his efforts and those of B. Z. Eby, following approval by the District Meeting of 1895, the forerunner of the Neffsville Brethren Home was established on a farm near Manheim. He served as a trustee of this institution until 1912.

S. R. Zug was converted and received into the fellowship of the Church of the Brethren in the White Oak congregation in 1861. Here he was called to the ministry on October 11, 1865. In 1868 this congregation was divided and the Chiques portion was organized with about 200 members and three ministers, namely, Philip Ziegler, Jacob Reider, and S. R. Zug. That same year 89 new members were received by baptism during a mighty wave of evangelism. In those days prayer meetings were held in the homes of the membership and in many of these meetings from week to week souls were added unto the Lord.

In 1871 Brother Zug was advanced to the second degree of the ministry and on Thanksgiving Day, 1885, he was ordained to the eldership and was given the oversight of the Chiques congregation, the older ministers having passed away.

The membership now numbered about 400 and the church continued to grow until by 1902 the church numbered over 700.

Through his wise leadership the church was then divided into four congregations, namely, Chiques, West Green Tree, Elizabethtown, and East Fairview. All of these congregations, except East Fairview, retained S. R. Zug as their elder in charge. At the time of his election to the ministry in 1865, there were two organized churches of the Brethren in Lancaster County, three ordained elders, and 10 ministers with a total membership of 1,000 members. At the time of his death in 1926 there were 16 congregations organized in Lancaster County with a membership totaling over 4,000, and served by 81 ministers and elders.

But Brother Zug was not only interested in the rural churches of the district. In 1891 he was chosen elder in charge of the newly organized Lancaster church with a membership of 31. In 1895 the York City church was organized with a total membership of 160 and S. R. Zug was chosen as their elder in charge. That same year he was chosen to take the oversight of the newly organized church in the city of Harrisburg with 15 members and no resident official. In 1901 he was chosen elder in charge of the Philadelphia church which was then under the supervision of a committee from Annual Meeting.

He was the guiding spirit in instituting the Ministerial Meetings of Eastern Pennsylvania in 1893, and attended most of them until his death.

He served as one of the clerks of the District Meeting of Eastern

Pennsylvania for 20 years in succession, and also served as moderator several times.

He attended 48 Annual Meetings, four times as a member of Standing Committee and many times as a delegate from a local congregation.

S. R. Zug had a remarkable memory and could recite church history and the genealogies of a number of families prominent in the early activities of the church down to the minutest details for hours at a time. Much of the very interesting matter in the 1915 *History of Eastern Pennsylvania* would have been lost but for his contribution.

S. H. Hertzler, in the *Gospel Messenger* of December 25, 1926, wrote: "It is difficult for us to grasp what an opportunity came to a dear, active mind like that possessed by Brother Zug, whose personal knowledge covered a period of three-fourths of a century and whose personal contact when young, with people who were old dipped back into the past at least another half century." He made an invaluable contribution to the writing of the *History of Eastern Pennsylvania*, in which he was so active, and so intensely interested.

Brother Zug's method of church work was not to rule with a rod of iron, "neither as being lords over God's heritage." In his later years he would often suggest that possibly he had been too lenient in his administration of the church, but then he would add that he would rather err on the side of mercy than on the side of enforcing rigid discipline.

He often referred to an incident that happened in the old Chiques church which demonstrated his spirit of tolerance and his patient attitude. When it was finally decided to purchase hymnals for use in public worship, there was much opposition to their use in the services; consequently at the next council meeting it was decided not to use them any longer. On the way home from the council meeting, his wife, the former Fannie Shelley, who was also a very aggressive leader, lamented the fact and wailed "What will we do now?", since the hymnals were not allowed to be used, to which he answered, "We will have to die".

He wisely left the hymnbooks remain on the ministers' table unused for months, until one morning his brother, one of the oldest deacons, and who was the main objector to their use, was called upon to open the meeting. Consciously or unconsciously, he picked up one of these much criticized hymnals and from it lined a hymn. That settled the opposition and from that time on hymnals were used.

S. R. Zug would always keep an open mind, and even though others differed with him he would manifest the spirit of love and forbearance. He always had a forward look and planned his church work with that in mind. In 1916 he was living in the Palmyra congregation when the new church was being built. Even though there was much opposition to a baptistry in the church at that time, he was a strong advocate of installing it in the new building. He said the church of the future will demand it and you might as well be ready for it now. His judgment, however, did not prevail in 1916, but 20 years later the majority saw he was right and now most churches include a baptistry in their plans.

It can truthfully be said of Brother Zug that he was a good man, full of the Holy Ghost, a man of vision and one who built better than he knew. Truly he served his generation well. He fell peacefully asleep on November 22, 1926. (For picture see page 117).

HIRAM GIBBLE (1841-1931)

Hiram Gible was born January 6, 1841, in Penn Township, Lancaster County, Pennsylvania. His parents were Daniel and Fanny Erb Gible. He was the oldest child in the family with a younger brother and sister. He lived on the farm with his parents but also was very much interested in education.

He attended school up to his seventeenth year and then with self education he was certified to teach in his home community. The school term then extended from the middle of November to the middle of March, or about four months. His salary was \$20.00 per month.

He lived in a strict Brethren home, and was baptized in the White Oak congregation in 1863. He then centered his talents on farming and studying the Bible.

This was during the Civil War period. Being a staunch believer in peace, he gave much of his time to teaching the abolition of slavery and helping to bring peace for a united United States after the war. He often told of the slaves who were escaping from their masters and tried to find refuge with the Brethren.

During the war the federal government allowed men to secure alternates to enter the army for them, providing they would care for their families while the men were in the army. Brother Gible felt so indebted to these men that when they returned home, he continued to help them by giving horses, farm machinery, and his own manual labor.

Even though he was still a young man at that time, his influence was felt far and wide because of the stand he took on the enslavement of human beings, and because he felt that color makes no difference in the sight of God.

He was married to Anna Graybill in 1863. To this union were born four sons and two daughters. One of the sons died in infancy, but the other five children grew to manhood and womanhood. They, also, became staunch members of the Church of the Brethren.

Elder Gible could recall that as early as 1845 a Sunday school was held in a weatherboarded log schoolhouse, 24 feet square, which was built before the Free School System was established. Brother James Leopold, the organizer of the Sunday school, had moved into the White Oak congregation from Chester County. Brother Gible, who was then a small boy, five years of age, said he remembered well how much he enjoyed the Sunday school. There were classes in both German and English. All the little boys and girls came barefooted and in everyday clothes, but the clothes were clean. Brother Leopold stayed just a few years after which the Sunday school was closed. Nevertheless, the impressions he received from the Sunday school were never erased from Brother Gible's mind. He realized that a good Sunday school can help to strengthen the church; consequently, under his guidance a school was organized in the White Oak congregation in 1896. It

was soon discontinued because of opposition within the church.

Again, in 1902, a Sunday school was organized in Manheim. This was to be conducted in the afternoon so as not to interfere with the morning services. The fruits of his labors have not been in vain as is shown by the two well-attended Sunday schools in the White Oak congregation today.

He was elected to the deaconship in 1873, and four years later, in 1877, he was elected to the ministry. After his election to the ministry he led a life consecrated to the work of the Church of the Brethren, often sacrificing his farm work to promote the cause of Christ. He was advanced to the second degree in the ministry in 1883 and was ordained to the eldership in 1900.

On January 25, 1886, the church decided that he should preach in English every alternate time at the Kreider, Manheim, and White Oak houses and whenever it was considered necessary at the Graybill and Longenecker houses. He was the first minister to preach in the English language in the White Oak congregation.

He was one of the most outstanding German ministers of his time, expounding the Scriptures with unusual zeal and power. One elder said of him, "He was a born preacher." Another minister said, "The custom in those days for young people was to stay on the outside of the church, but when Brother Gible began to preach we all went inside". His manner of speech, like his presence, was commanding, yet very acceptable to all who heard him. His language was simple, easily understood even by a child, and yet people would listen to him spellbound. No one who ever sat under his artless eloquence could rise without feeling, "I shall be a better person". He was most highly revered as a man and a minister. People from a distance would come to seek his guidance for their spiritual welfare. Often he was called to assist in funeral services in other denominations because of his eloquence in the German language.

Furthermore, he traveled much in the interest of missions. Clad in a large waterproof overcoat with a cape hanging almost to his waist, and wearing a large broadbrimmed hat, his saddle bags containing his Bible and a few clothes, he would mount his horse and ride to carry the message of Christ to the regions of Tower City, Shamokin, Pottsville and Minersville. He would tell the simple story of the cross and the way to salvation. With a fair number of persons that united with the church it was decided to hold services in the homes at these various places. It was also decided to conduct love feasts in private homes.

In 1870 it was planned to extend the Cornwall railroad to the Mt. Hope furnace, and then to Manheim. Elder Gible was very much interested in the extension of the railroad, but it did not materialize until 1883, when the first ties for the railroad were laid. He was so much concerned that he offered room and board to some of the workmen at a very nominal price. This, then, would aid him in carrying out his mission and ministerial work since he lived only one-half mile from the railroad station.

He advocated a revision in the school system. At that time spelling, arithmetic and the New Testament (English and German) were the only textbooks available. He suggested that the school

term be lengthened from four months to six months, and that more subjects, especially English, should be taught in the schools, to fit the younger generation for a more useful life.

Elder Gible, also, was interested in the home for the aged, the first of its kind in the Lancaster County area of the Eastern District of Pennsylvania. It was located near Manheim. He was appointed in 1901 to succeed Elder B. Z. Eby as trustee of the home. His keen interest in it was shown by the many visits he made, as recorded in his diaries.

He served very faithfully in the capacity of treasurer of the Sunday School and Missionary Meeting, the District Mission Board for 12 years, and of the District Meeting at different times. He represented the White Oak congregation 14 times at District Meeting and 13 times at Annual Meeting. Elder Gible held many evangelistic meetings throughout Pennsylvania. He never accepted any money for his services. His convictions were that preaching the gospel and winning souls for Christ were their own spiritual rewards.

Hiram Gible and John Herr worked together very closely with regard to the mission work of the church, and, therefore, were often called upon to serve as advisors in that capacity. The work of the Tower City mission was organized as early as the year 1889. This field had been canvassed a number of years previous to this time by a number of ministers. Hiram Gible and D. P. Ziegler had labored here most extensively. Consequently, this area lay very heavily on the heart of Brother Gible and he would say, "It is ripe unto harvest". After a time the number of members had increased to the extent that it was deemed necessary to rent a hall to hold preaching services and Sunday school. This led to the organization of the Shamokin church. Brother Gible was elected elder in charge for a number of years. To promote the work of the church he travelled on horseback or foot the distance of 70 miles every two weeks to bring the gospel to the people of the Shamokin church and the surrounding area. Even after his death the older members here still spoke of the wonderful work that he had done for the people of the anthracite coal region.

Hiram Gible, with S. R. Zug, and John Herr, was called to help organize the East Fairview church. This had been a part of the Chiques congregation, and in June, 1902, a majority of the people voted in favor of organizing a new congregation. It was at this council meeting that the officers were elected. Hiram Gible was elected elder in charge. He served in that capacity until August 28, 1913, when he offered his resignation, but it was not accepted. In 1914 he again offered his resignation and this time it was accepted. In 1903, the second year of his eldership, a Sunday school was organized.

He had a very keen and extraordinarily retentive mind, as was indicated in the later days of his life. He knew his Bible so well that after his sight failed him entirely he found much consolation in repeating chapter after chapter and commenting on them to his visitors, children and grandchildren.

His first wife died May 24, 1884 at the age of 41 years. Ten years later, in 1894, he was married to Elizabeth Swarr. She also

preceded him in death, February 2, 1912. After the death of his second wife, due to the infirmities of old age he decided to live at the Brethren home, Neffsville. He remained there for several years, and then made his home with his children.

Elder Gible died at the home of his son, Isaiah, in Manheim, March 20, 1931, at the age of 90 years, 2 months, and 14 days. He was buried in the cemetery adjoining the Graybill meetinghouse.

The officiating ministers said of him as Paul had said at the end of his ministry: "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness".

GEORGE BUCHER (1845-1923)

George Bucher was the youngest son of Jacob and Veronica Brubaker Bucher, a direct descendant of farmers and physicians. Hans Bucher, his great-great-grandfather, had migrated from Switzerland to Denver, Pennsylvania, in 1735, where he became active in the Muddy Creek Reformed church. Shortly after their arrival the family resettled near Cornwall, Lebanon County. For several generations the Buchers were prominent physicians in their home community. They became members of the Church of the Brethren through marriage into the Mohler and Brubaker families. George and Christian Bucher were the first generation of Brethren ministers in the family.

George Bucher was born July 21, 1845, elected to the ministry in the Tulpehocken congregation in 1865, at 20 years of age, advanced to the second degree in 1871, and to the eldership on September 24, 1897, in the newly formed Mechanic Grove congregation. He was an active minister in the German Baptist Brethren Church and in the Old Order German Baptist Brethren Church from the days of the Civil War until the end of World War I when his career was terminated by his sudden death at 77 years of age. After serving 58 years as a minister of Jesus Christ he died on February 11, 1923.

He lived in an era of great throbbing activity. America was becoming strong; big business was thriving. A premium was placed on hard work as a means of achieving success. The Church of the Brethren was just beginning to awaken to its mission in the world. In this type of world George Bucher married, reared and supported his family, and served his church.

He believed in hard work and was a successful business man. Although he was successful he always resented any suggestion that he was striving to become wealthy. He believed there was real merit in owning and tilling the soil but his primary interest was his church.

He married Anna Pfautz in 1866 and one year after her death in 1881 he married a young widow, Fianna Pfautz Phillippy. Both of his wives were direct descendants of Elder Michael Pfautz, an early leader of the Conestoga congregation. Thirteen children grew up in their home. Seven of the first marriage who lived to maturity include the following: Mary, wife of I. N. H. Beahm; Elizabeth, wife of L. D. Ikenberry; Sarah, wife of J. J. John; Anna, wife of M. F. King; Aaron, George and Benoni. Fianna P. Phillippy

had three children by her first marriage. They were Mary, wife of P. M. Habecker, Peter, and Leah N. Phillippy. To George and Fianna Bucher were born Rufus P., William P., and Fianna, wife of S. G. Meyer. It has been said by members of the family and by friends of the family that this intricate group grew up as if the parentage of all the children were held in common.

His grandchildren and great-grandchildren are active members of the Church of the Brethren. Some of them are active in lay positions, serving the church in its many activities. Esther King Crouse, a granddaughter, has been a leader of youth in the Mardela District; another granddaughter, Martha Bucher, is a trustee of Elizabethtown College; and others serve quietly in their home congregations. His son, Rufus, served as moderator of the Annual Conference; his sons-in-law, engaged in the ministry at one time or another, include I. N. H. Beahm, L. D. Ikenberry, P. M. Habecker, J. J. John, and S. G. Meyer. Seven grandsons and one granddaughter have been ordained to the ministry in the Church of the Brethren. They include: William M. Beahm, for many years Dean of Bethany Biblical Seminary and several times moderator of the Annual Conference; Anna Mow, retired as a teacher at the Seminary, author and lecturer; Rufus B. King, of Manchester College; Bernard King, Executive Secretary of the Middle District of Pennsylvania; Lester Bucher, minister at Claysburg, Pennsylvania; Walter E. Bucher, pastor of the Waterloo church, Iowa; Ammon B. Meyer, moderator of the Fredericksburg, church, Pennsylvania, and a principal in the public schools; and Caleb W. Bucher, member of the faculty at Millersville State College. His great-grandsons, Merle and Joseph Mow, Gene Bucher, and Merle Crouse, have been ordained as ministers. The last of these is serving the church as a missionary to Ecuador. This by no means completes the list, for a number of the granddaughters and great-granddaughters have married ministers and church workers.

George Bucher's interest in education was a primary one. In his youth he desired to attend S. Z. Sharp's Kishacoquillas Seminary but, because higher education was frowned upon by his church, he was persuaded not to do so. He was a self-educated man who read German and English with ease and who studied Greek in the evenings after his farm work was finished.

His love of history and biography was pronounced and he was seldom without a volume when traveling to his various preaching engagements. He read widely in all the available newspapers, magazines, and church publications. He contributed his own writing to these as well. In his obituary in a local paper the editor stated that "he made it possible for his children to have an education. He had the finest collection of books in lower Lancaster County."

His chief interests seem to have been education and missions, and to these interests he gave money and work. He encouraged his children to acquire a college education. Ten of them attended the various colleges of their choice. An American Indian who lived in the Bucher home while attending high school graduated from Princeton University. His family shared his enthusiasm for higher education as is evidenced by the fact that his children, grandchildren

and great-grandchildren and their spouses have attended or have taught in 68 colleges and 34 universities.

George Bucher was a liberal financial contributor to education, albeit, a secret one for he disliked publicity regarding the matter. He was on the locating committee and on the first trustee board of Elizabethtown College. In fact, he made the motion to establish a college in Eastern Pennsylvania at the meeting assembled for the consideration of the matter.

George Bucher was a dynamic preacher, an active writer, and a dominant community leader. He served the Tulpehocken Church until 1895 when he moved his family to Quarryville, Pennsylvania, where he founded the Mechanic Grove congregation. In the southern part of Lancaster County he preached in many little villages, traveling miles with his family by horse and wagon, in all kinds of weather. Eventually these efforts were productive in forming a strong congregation at Mechanic Grove.

He was a pioneer, eager to start new mission stations. He was astute in recognizing the possibilities for establishing churches. However, he was also very realistic. One item in the District Mission Board minutes records that George Bucher tersely stated, regarding a decadent mission, that "that place is guilty of a waste of my precious time and of the Lord's money."

He was a forceful preacher who strongly believed in enforcing the rules of the church. Most of his earlier sermons were delivered in German while many of his later ones were preached in English because he had moved into an English-Scotch-Irish community. He preached many funeral sermons, delivered District Meeting addresses, and Ministerial Meeting sermons. He delivered the closing address at the Annual Conference held in Cedar Rapids, Iowa in 1892.

Sunday schools appealed to him as an important part of the work of the church. He started the first Sunday school in the Tulpehocken congregation at Cornwall in 1880. He also baptized many people. In an undated news item from the Richland, Pennsylvania, paper it is stated that on one occasion George Bucher baptized 18 persons in the presence of from 1200 to 1500 people.

His home seems to have been the center of church activities before the meetinghouse had been erected at Mechanic Grove. The first love feast in the Mechanic Grove congregation was held in George Bucher's barn. The benches and the "preaching stand" used on the occasion were the same ones that had been used at the love feast held in the Bucher barn in Cornwall in 1844, long before the Bucher meetinghouse was built in Cornwall in 1871. In 1901, when the Mechanic Grove church entertained the Ministerial Meeting of Eastern Pennsylvania, its membership was only 30. George Bucher had advertised the meeting extensively in the local papers. At the time a diphtheria epidemic broke out in the community and, as a result, the entire group of visiting brethren and sisters was housed and entertained at the Bucher homestead.

He was active in district affairs. According to the minutes of District Meeting he was reading clerk nine times and writing clerk six times. He also served as clerk for five years at the Ministerial, Sunday School and Missionary Meetings of the District. Simultane-

ously he was active as a member on the District Mission Board. His work with this board took him to many outposts of the church where he held preaching services.

In 1908 he joined the Old Order German Baptist Brethren Church. He served on many committees, presided at council meetings, delivered sermons to the Annual Meeting gatherings, and served his local congregation at Lincoln, Pennsylvania, until the time of his death.

In his local community he was a voice and a force. Authorities in power had to reckon with his relentless physical and intellectual activity. He worked hard and expected other people to keep up with him. In addition to farming three farms (with his family to help him), preaching a number of times a week and performing his ministerial duties, he wrote numerous articles for newspapers, the church papers, and religious pamphlets. From 1876 until 1880 he wrote 40 articles for the *Primitive Christian*, edited by H. R. Holsinger, who later founded the Progressive Brethren Church. He later wrote for the *Vindicator*, Old Order German Baptist Brethren publication, and for other publications. Local newspapers carried his articles. To these articles, the building of the first macadam road through southern Lancaster County is often attributed. He enjoyed writing on controversial subjects and, as our church in his time was a peculiar group, he found opportunity to write on themes such as baptism, the love feast, the garb, and similar topics, and the newspapers printed them.

His correspondence was extensive. He enjoyed writing to his friends, among whom were included, not only his fellow ministers in various parts of the country, but also a judge in New Jersey whom he almost convinced that trine immersion was the valid method of entering the Kingdom of Heaven, a rabbi of Lancaster City and the professor of Greek at Franklin and Marshall College, with whom he corresponded on the subject of the Passover and the Lord's Supper. He wrote frequently to editors and newspaper men. It is ironical that there should have been such mutual admiration as existed between H. R. Holsinger and George Bucher, because one later became the founder of the Progressive Brethren Church and the other a leader in the Old Order German Baptist Brethren Church.

The careful evaluation of George Bucher as a man reveals a complex and a somewhat paradoxical character. He was a product of his times, a leader ahead of his times, but, at the same time, he complicated things by resisting change in some areas. He was a man who lived what he believed. He felt secure on the land, believed in hard work, but at the same time was constantly groping for new intellectual experiences which found an outlet in study and in writing.

He was simple, but complex, retiring, and yet strangely aggressive; blessed with a sense of humor, but given to periods of moodiness; studious, and yet fond of people; very sensitive, and at the same time extremely forthright; typically the old German pioneer, but never the peasant.

JOHN HERR (1848-1931)

John Herr was born February 10, 1848 near Lincoln, Lancaster County, Pennsylvania, but lived most of his life near Myerstown, in Lebanon County. He was a farmer preacher, but moved from the farm to Myerstown in 1900 and freely gave his time to the work of the church.

He completed the eight grades offered in the public schools and then for some time was a student in Palatinate College in Myerstown. He taught school in early life and was much interested in Christian education.

He was moderator of the first meeting that was called in the District for the founding of Elizabethtown College, held in the Reading church in 1898, and was also the first chairman of the locating committee. Two of his children completed courses at Elizabethtown College during the first decade of its existence. One of these, Jacob Z. Herr, served the college as its able treasurer and business manager for a period of 30 years.

Brother Herr was elected to the ministry on May 18, 1871, advanced to the second degree, April 3, 1875, and ordained to the eldership, December 20, 1897.

In 1869 he was united in marriage to Anna Zug and to this union were born eight children. He and his wife were converted and baptized into the Church of the Brethren in the Tulpehocken congregation.

Brother Herr devoted himself wholeheartedly to the service of the church. He leaves an exceptional record of activities to his church and community. His records indicate that he officiated at 274 marriages, at 708 funerals, and approximately 175 baptisms.

At one of these baptisms, after he had administered the rite to a man past 80 years old the applicant who had postponed the event for so many years remarked as he came out of the water, "Now it's done," to which Elder Herr replied, "no, it's just begun".

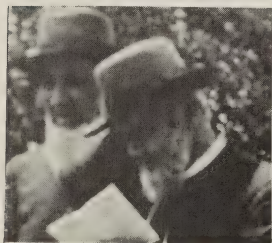
He was called to preach at many funerals of his neighbors of other denominations. On one such occasion he and the pastor of another denomination were asked to preach. In those days sectarianism was running very high. This pastor took Brother Herr with him to lead the procession to the chancel, but just before they entered the chancel he told Brother Herr to sit on the first pew, after which the pastor entered the chancel, conducted the entire service and never gave Brother Herr an opportunity to speak a word in any part of the service. John Herr's humble and patient spirit, demonstrated in this manner, preached a more effective sermon than the spoken word.

He was given charge of the Tulpehocken church on March 18, 1901. To this church he gave many years of forward looking and wise leadership. He had a keen sense of humor and was exceedingly tactful in his methods of church work.

The story is told of one of his younger ministers who had poor terminal facilities in his preaching, and on one such occasion Brother Herr reminded him by gently treading on his toes; but, instead of taking the hint, he continued to preach and moved farther away from Elder Herr. But as he continued his preaching within

arm's length of Brother Herr, the latter pulled his coat tail as another reminder to stop, but the young minister merely made the announcement to the congregation that he knows it's time to quit, but he hasn't finished yet. This announcement cleared Brother Herr of the responsibility of his long-winded preachers.

John Herr demonstrated in his daily life that a minister lives the message he preaches to others. One night, while still living on the farm, he was awakened by the noise of some one robbing his smokehouse. Brother Herr had a very stealthy way of carrying his large body, and unbeknown to his family he got out of bed and appeared very unexpectedly at the door of the smokehouse. The thief on the outside, who was receiving the hams as they were handed to him by the thief on the inside, in his fright ran to safety as soon as he spied the owner of the home, without alerting the thief on the inside of the smokehouse. Brother Herr quietly took his place, and without saying a word continued to receive the hams. Finally the thief asked how many hams they should take, to which Elder Herr replied that they might as well take all of them. It was only then that the thief discovered that his buddy had left him, and that Brother Herr was receiving the hams. Then he wanted to run away, but Brother Herr insisted that he take a ham for his family. When he refused by saying that he did not need a ham, Brother Herr reminded him that surely a man who goes to his neighbor at midnight for ham must need ham very desperately, and he compelled the man, who was his neighbor, to take a ham along home. He further reminded him that any time in the future, when he needed a ham he was not to bother to come during the night, for he could have as much as he needed any time he would ask. Needless to say the man never needed ham so much after that.



Left to right—John Herr and S. H. Hertzler

Brother Herr never even revealed to his family or to any one else the identity of the thieves, but to their dying day they could not look their intended victim in the eye, whenever they met.

John Herr was a wise counselor and a good shepherd of the flock. He was greatly loved and respected by all. He did much visitation among the membership and because of his compassionate attitude was welcomed into many homes. He always kept ahead of his people in his methods of church work and then was able to lead them on to greater heights.

He was one of the early advocates of the Sunday school when Sunday schools were not tolerated within the church building, but as early as 1891 he was elected and served as the first superintendent of the Heidelberg Sunday school.

He was a great preacher of the Word and was much appreciated for his forceful delivery, and soul searching messages that often stirred his congregations to action and decision. He was a very fluent speaker in both the English and the German languages. His subtle humor kept his audience alert throughout his discourses.

Because of his strong leadership and wise counsel he was much in demand and widely used on District and General Brotherhood committees. He represented his District on Standing Committee six times from 1900 to 1913.

He served as District moderator six times from 1900 to 1912, and five times as reader or clerk of District Meeting from 1888 to 1898. He made a great contribution to the Home Mission Work of Eastern Pennsylvania, serving as a member of the Board almost continuously from 1894 to 1908. He was much interested in the work of the Brethren Home. He served on the board of trustees as early as 1901, and preached the dedicatory sermon at the time of the dedication of the new building in 1910.

He served as elder in charge of a number of churches in the district during the years of his active ministry, at Reading in 1898, Maiden Creek, from 1900 to 1907; and at Midway.

He held many evangelistic meetings and many people were added unto the Lord during this effective ministry.

In 1912 he was one of the Conference preachers, preaching a German sermon on repentance and conversion at the York conference.

John Herr was one of the four outstanding leaders of Eastern Pennsylvania along with I. W. Taylor, S. H. Hertzler, and J. H. Longenecker. The Church of the Brethren in Eastern Pennsylvania will profit for many years to come, through the consecrated, devoted leadership of these great men of God.

JACOB H. LONGENECKER (1852-1938)

Jacob H. Longenecker was born March 3, 1852 on a farm near Campbelltown in Lebanon County, Pennsylvania. He was the son of George and Magdalena Hollinger Longenecker. His boyhood was spent on the farm where he was born. From his grandfather he learned the use of woodworking tools. This may have laid the foundation for his preciseness and methodical way of life that was so characteristic of his long life and so evident in all he did.

His education in the public schools ended with the eighth grade but his love for truth and his search for the deep things of God dominated all of his life.

The Peter Witmer Academy, at Palmyra, Pennsylvania, which he desired to enter and which would have met a deep seated longing of his heart, was only five miles away, but his parents did not approve of higher education beyond the grades, and thus a formal education was denied him. But his desire to improve his mind led him to take advantage of every spare moment for reading and home study. This desire for reading followed him all through life. His library was not large but was a collection of well chosen books and religious journals that helped him in a systematic study of the Bible. He often reminded college students of the opportunity they have to acquire in a few years what he labored at for many years by candlelight after the work of the day was ended on the farm.

At the age of 16, following the death of an older brother, which left a deep impression on him, he was led to accept the Christ he loved and served for more than 70 years. He was baptized in the fellowship of the Spring Creek congregation of the Church of the

Brethren. The church was newly organized that year, having formerly been a part of the Big Swatara congregation. His uncle, Jacob Hollinger, was elder in charge.

Four years later he was united in marriage to Mary Shelley Gible, a member of the Chiques congregation. This union was blessed with 11 children. Ten grew to maturity.

In 1873 he was elected to the office of deacon and in 1876 he was elected to the ministry, advanced to the second degree in 1881, ordained to the eldership in 1893, and given charge of the Spring Creek church the same day. He continued as elder in charge of Spring Creek and then of Palmyra after the division of territory, during an unbroken period of 35 years.

He was largely responsible, through his wise leadership and foresight, for the division of the original Spring Creek congregation, that covered a territory 14 miles square, into three separate congregations, namely, Annville, Conewago, and Spring Creek. Each congregation in the division had two church houses one of which was a love feast house. His interest in the program and growth of these congregations continued to the end. In 1921 the Spring Creek church was again divided between Hershey and Palmyra and he continued as elder in charge until his retirement in 1928. These churches owe a deep debt of gratitude to Brother Longenecker for his aggressive spiritual leadership that laid broad and deep foundations on which to build growing congregations of strength and influence. J. H. Longenecker had the heart of a shepherd and was much concerned about the spiritual growth of the flock.

He was a great Biblical preacher and the listener profited by his deep study of the word of God. He spent much time in prayer and Bible study in the preparation of his sermons. They were remembered for their logical outline of thought and depth of emotion with which they were presented.

He was a great believer in the grace of God as the source of our salvation and that faith was the hand by which one lays hold of it. He believed with Paul that works were the proof to the world that we have salvation. How often he would remind his congregation that he found no comfort in the thought of receiving justice at the hand of God; what he needed was mercy. If God dealt with us as we deserve no man could stand before Him. He would often refer to our indescribable spiritual poverty without the grace of God.

He was a living demonstration of consecration to his task for he literally left all to follow Christ. He lived in the days of the free ministry and while his services were given freely to the church, he paid a tremendous price to do it. He was always ready to respond to the call of need. Whether in time of seeding or harvest, his farm waited until he did the work of the Lord.

Many times in evangelistic meetings, he received less remuneration for his services than he had to pay a farm hand to take his place at home. Many churches paid the evangelist a dollar a day for meetings but would not include any remuneration for the ministry on the Lord's day. His family bore a heavy responsibility during his absence and missed his companionship and counsel. His farm was neglected and he suffered heavy financial reverses. Even after he left the farm and devoted all his time to the work of the

church, he received very modest remuneration for his faithful service.

Brother Longenecker held many evangelistic meetings during his 62 years in the gospel ministry and many souls were added unto the church.

His wise counseling and devotion to the church caused his services to be much sought after throughout the District and General Brotherhood. He served on the District Ministerial Board for nine years from 1923 to 1932. On the District Mission Board he rendered 25 years of continued service from 1890 to 1915. He served as a representative of his District on Standing Committee 13 times between 1898 and 1926. His voice was often heard on the floor of Annual Conference and he served on many special conference committees. From 1897 to 1914 he was elected moderator of District Meeting six times, once as writing clerk, and again as reader.

His loyalty and devotion to the church were never questioned. Many times the conference decisions were not according to his best judgment, but he always respected and supported the majority decision. Frequently, on his return from the Conference he would state that some decision was not according to his point of view but he would always remind the church that this is now our Conference ruling and it becomes binding on the whole Brotherhood until the majority of the delegates decide to change.

There was no maligning or undermining of the Conference from his life.

In answer to some Brethren who wanted an excuse for not supporting the total program of the church because of some phases of the life of the church with which they could not agree, he would remind them of Jesus' commendation of the widow's mite. He reminded these critics of the church that he doubted whether the church of our day was ever as far from the ideal of God's plan and purpose for the church as was the case with the church represented by the temple in the days of Jesus' ministry. Yet Jesus did not say that the widow would be justified in withholding her gifts, but, on the contrary, commended her publicly for her grace of liberality.

J. H. Longenecker would be considered a conservative, but he was always open-minded and had an eye to the best interests of the church for the future.

When, in 1926, some members of the church withdrew and formed a separate organization, many could not understand why he would not join with them. They reminded him that many things that he preached through the years they continued to practice. His answer to one of their leaders revealed the real heart of Brother Longenecker. In the first place, he reminded them that he did not like the name by which the group was known. He was a stickler for correct names and pronunciation, and contended that the name they had chosen was originally a nickname, given in derision. In the second place, he said that while he read much in the New Testament about organizing churches he found no Biblical basis for dividing churches. In the third place, he stated that he was old enough to remember earlier divisions in the church, and even though one elder withdrew and joined the group that started another organization, the other members of his local congregation continued

to carry on the work of the mother church as though nothing had happened; and he said that even if a few elders of Eastern Pennsylvania should decide to go with this new group, he did not believe that they could take a single congregation with them. How much the church in every generation has needed the love and devotion of men like J. H. Longenecker to maintain the unity of the Brotherhood.

He believed in and practiced, in all his spiritual housekeeping in the church, the spirit of true democracy. He would remind his official boards, and the council meetings over which he presided, that the youngest member of the church and the oldest elder alike have one vote. He maintained that every member of the church has the right to be heard, and that the church in council, not the elder in charge, nor the official board, makes the final decision.

Brother Longenecker stood as a tower of strength in his local community, and in the church he loved and served for more than 70 years. No one questioned his honesty, piety, and humility. He was a man of deep conviction and completely dedicated to the Lord. His life was a living reminder of the truth of I Corinthians 15:58, "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as we know that your labor is not in vain in the Lord." (For picture see page 117).

SAMUEL H. HERTZLER (1853-1936)

William Hertzler, a prominent elder in the Eastern District of Pennsylvania from 1868 to 1896, who frequently served on district boards and on Standing Committee and as district moderator, was the devout father of Samuel H. Hertzler. S. R. Zug, in describing the characteristics of William Hertzler, has stated very accurately the type of man seen in Samuel H. Hertzler. He writes: "He was a man of convictions and was willing to maintain them, not in an overbearing, but in a modest, quiet way. It took good, sound reasoning to move him from his opinion, but when convinced of an error he would yield like a man and not try to defend his error against better knowledge. If he noticed trickery or deception in anyone concerning church work, he was not slow to reveal it." Such was the nature of Samuel H. Hertzler, known to many Eastern Brethren as "Uncle Sam."

He was born on a farm several miles northwest of Elizabethtown, Pennsylvania, on September 24, 1853, and spent his early years on the farm. Of a studious nature, he prepared himself by home study to enter the teaching profession, which he followed for 12 years in the vicinity of Elizabethtown. During this time he was married to Annie Shank; to this union was born a son, their only child, who died at the age of 12. His second marriage was to Mary Ziegler, of Royersford, Pennsylvania. At the age of 28 he united with the church. In 1897 he was elected to the Christian ministry, was advanced to the second degree in 1899, and in 1904 was ordained to the eldership in the Elizabethtown congregation.

When he was 40 years of age he became a partner in the mercantile firm of Hertzler Brothers in Elizabethtown and remained in business until 1928 when the partnership was dissolved. From that

time until his death on March 7, 1936, he gradually gave to others his remaining responsibilities in church work and spent most of his time in reading, which was his favorite pastime. He was much intrigued by articles and illustrations in an old magazine, *The Ram's Horn*. For scriptural interpretation he relied upon Matthew Henry's commentary on the Bible. The *Gospel Messenger* also called for a considerable portion of his time.

Before the turn of the twentieth century and for some years afterward the custom of the church in Eastern Pennsylvania was to elect all ministers by a congregational vote. And of course it was to be expected that a young man with teaching ability and success in business, one who at the same time showed a love for the church, would sooner or later be elected to the ministry. In his early ministry Brother Hertzler showed a strong leaning toward expository preaching and thus helped to set the patterns of thinking for the church relative to her fundamental beliefs. His opposition to the raising and use of tobacco was clearly set forth to his tenant farmer in Lancaster County. The time of the year had come for planning the planting of the crops for the farm. His new tenant farmer said to Brother Hertzler, "Don't you think it is about time to sow the tobacco seed?" With a twinkle of the eye Brother Hertzler replied, "No, I think we shall plant potatoes; those can be swallowed when they are chewed." No tobacco seed was sown. He was a pioneer in Sunday school work, which was not looked upon with much favor in the churches of the district in the early nineties. But he had the courage of his convictions and advocated the establishment of Sunday schools as he had opportunity in public services and in council meetings, where the question was frequently aired. He consented in 1898 to be the first district Sunday school secretary for Eastern Pennsylvania and served a term of three years.

In 1904 he was elected as the assistant elder of the Elizabethtown congregation and served in this capacity with Elder S. R. Zug until 1912; then he became the elder of the congregation. His wise leadership was responsible for the rapid growth of the congregation to become one of the largest in the district. He resigned the eldership several years before his death when he felt his strength declining. He often remarked that an elder of a congregation should lay aside the heavy responsibilities of the office before a congregation has to ask him to do so. Because of his fairness and good judgment he was called to serve as elder in charge of a number of churches and was present at the organization of nearly a dozen new congregations. Few elders of the district were as well versed in the polity and procedure of the church as he was. During his lifetime of service for the church he served on practically every board of the district and was much used on committees to churches, especially for the adjustment of difficulties. For this type of work he also served on a number of Annual Meeting committees. His ability to see both sides of a question was outstanding and he generally found a way to effect a compromise that brought satisfaction to both parties. He was repeatedly selected by the district as a Standing Committee delegate. In this body at Conference his opinions carried weight because of his sense of fairness. On a number of occasions

when discussions became somewhat heated in the Standing Committee, the troubled waters were often allayed by the oil of his counsel.

When the Eastern District of Pennsylvania contemplated the founding of a college within the district he was in the forefront from the very beginning of the enterprise. After a decision was reached by a committee to locate the college at Elizabethtown, a number of meetings of the committee were held in his home in Elizabethtown. When the first board of trustees was chosen Brother Hertzler was named and asked to serve as a member of a committee to secure a charter. After the death, in 1918, of Jesse Ziegler, the first president of the board, Brother Hertzler, who had shown a most active interest in the new institution, was elected to head the board. He served untiringly in this office up to the time of his death in 1936. Many were the discouraging events during his presidency of the board. He spent many days among the members of the churches soliciting funds to keep the buildings in repair, to provide additional buildings and equipment, to make possible the payment of faculty salaries, meager as they were, and to convert opponents of the cause of Christian education to its support. In the midst of all these discouragements and this opposition, he never lost hope nor the happy twinkle of his eye. Many would have given up all at times, but not Uncle Sam.

From this account of his labors in church work and in the college enterprise his spirit is very evident, but it remains to see him more intimately as a student of public affairs, as a preacher, as a church administrator, and as a friend.

A visit with Brother Hertzler in his home, and conversation concerning public events, showed him to be conversant with current governmental policies, with economic problems, with scientific progress, and with ecclesiastical happenings. He was a careful reader of the leading editorials of a daily metropolitan newspaper and a critical observer of several farm papers. On his desk were also occasional copies of Harper's and Scribner's. This reading so characteristic of Brother Hertzler was also a favorite pastime of his fellow elder, Samuel R. Zug. When Brother Zug was 94 years of age he was asked: "Why do you read all of these magazines and newspapers?" Promptly he replied: "When I become an old man I do not want to look at a blank wall and have nothing to think about." In this way Brother Hertzler became a man of vision and a genuine thinker. He comprehended keenly what he read and had a mind of his own regarding the actions of Congress and of the state legislature.

In his preaching he always manifested a careful analysis of his materials and a logical presentation. Most of his preaching was expository. As one listened to his sermons there first came a description of the setting of his chosen passage of Scripture. Some hearers felt that this phase of the sermon was at times too extended but by those who patiently listened a wealth of information was received. Then he would delve into a careful definition of the words of his chosen verses and reveal the spirit of the passage. "How appropriate these words are for us today!" he would say and then strike home to the consciences of his hearers. All left the

service feeling that they had fallen short of the mark but that they were not without the assurance of a power to help them to do better in the future. His voice was not very strong but his articulation was clear. It was a real joy to hear him read the Scripture in a way that made one visualize the scene described, and be captivated with the interpretative rendering of the passage. At times he would be gripped by an emotional desire that revealed the impulse of God's Spirit. Frequently his sense of humor came to the front. More than once he stated to his friends that one of his difficulties in preaching was to keep his sense of humor sufficiently in the background. He believed in solemnity and dignity in the pulpit. When in the midst of deep thinking, his brow would wrinkle, then his hand would pass over the top of his head, a twinkle would appear in his eye, and words of wisdom would be spoken. On many a deadlocked occasion in churches and in Standing Committee there were those who watched for that wrinkled brow and twinkling eye. He generally found at least a proposed solution for problems.

In church administration he had few peers. He was conversant with the polity of the church and knew from memory the decisions of the Annual Conference on most questions. In the business sessions of district meetings it was hardly necessary to have the minutes of Annual Conference or those of the district. His memory was phenomenal. When new problems arose he generally could find a precedent in a rather similar case and knew what was deemed best in that instance. He never aimed to foist his opinions on a group, but did aim at giving constructive leadership in difficult crises. To a few this did seem like politics, but it was in reality statesmanship and good diplomacy. He possessed the art of seeing a problem in its entirety and never seemed weary of hearing both sides of an argument. When a congregation had taken a vote he always worked with the majority, believing that if a mistake had been made, it could be corrected by a reconsideration according to the legitimate channels of church government.

But those who knew Brother Hertzler best will remember him above all as a sympathetic friend. He was a lover of little children and many paused in the church aisle to shake his hand, see his smiling face, and hear his cheering word. Everyone felt like going to him with a problem because of the assurance of receiving a genuine hearing. His wide experience fitted him to understand feelingly difficulties, anxieties, and problems of all kinds. He knew how to warn, how to advise, how to comfort, and how to reprimand. The hearer would leave his home wiser for having come and more courageous to face his task. Many a young person received the kindly advice of a father in Israel so as to make a right decision regarding a lifework and a life companion. He performed many marriages in his humble home and gave comfort and advice to many families in time of sickness and bereavement. He seemed to understand persons in various situations in life and somehow knew the right word for the occasion. The visitor in his home always departed with a feeling that something was learned and that help was in sight. If the visitor did not find a lead for conversation Brother Hertzler soon found one and the conversation would be in progress.

In all of his conversation his convictions were always an integral part.

Such was the nature of Brother Hertzler. He has stamped his personality upon many who today still cherish the rich memory of his manner of life. May we all take renewed courage from this saint of God that the church of the future may make true progress. (See page 248 for picture).

(This is a revised sketch of the life of Samuel H. Hertzler in *Brethren Builders in Our Century*, copyright, 1952, by The Brethren Press.)

EDWARD M. WENGER (1854-1943)

Edward M. Wenger, was the son of Levi and Susannah Meyer Wenger, and was born in Lebanon County, Pennsylvania, on August 28, 1854.

In 1876 he united with the Church of the Brethren. On October 13, 1894, he was elected to the ministry; he was advanced to the second degree on August 8, 1898, and ordained to the eldership on August 8, 1904. More than 48 years of sacrificial service were given to the church in the free ministry. He died June 4, 1943 at the home of his son, Henry, near his birthplace.

He attended Millersville State College, then known as Millersville State Normal School. He took the Normal Course in 1871. Subsequently he taught in the public schools of Pennsylvania. In all he taught 22 years. Two of these years were in Schuylkill County, and the others were in Lebanon County. He began to teach at the age of 17, but then there followed a number of years when he was not teaching. The last two years of his teaching were after he was 70 years of age. He served as a member of the Board of Trustees of Elizabethtown College for a term of three years.

On November 6, 1875 he married Emma Meyer, daughter of Elder Jacob W. and Sarah Wenger Meyer. Together they reared a family of 13 children. They lived on a farm near Hamlin. As a farmer he was in the front ranks. He was a veritable pioneer. He was the first in his neighborhood to have a grain self-binder and the first to build a silo. When he was past 80 years years old, he made a spreader hitch, whereby he could use five horses abreast. This was quite a team. Even a younger man would have had his hands full. He went about it calmly and got a great deal of work done. He did this in preparing land for seeding in the spring and fall of the year.

His farm was a veritable fruit farm. He had a large apple orchard, a pear orchard, a plum orchard, and a three-acre vineyard. Besides he had acres of small fruit, namely: raspberries and strawberries. Also, he had acres of vegetables. This produce was taken to Lebanon, ten miles away, two or three times a week.

Anyone who sold his produce was specifically told to give good measure. "Pressed down and running over" he put it. As a result, he had no trouble in disposing of his products. The Lebanon folks soon learned whom they could trust for quality and good measure. These examples and teachings were part of the character building program to which his children were exposed.

At one time the children contracted scarlet fever. Six of the children were sick in bed and then the mother took sick also. He

had to take care of them, seven people, besides doing the barn chores and churning butter. He cooked, baked, washed and nursed until everyone was well again. He took it all in his stride and thanked God for giving him the strength to carry on.

His family well remembers the hailstorm which stripped the corn of all its foliage. As the lightning flashed during the night, gaunt looking sticks which had been corn stalks could be seen. The children lamented the loss but the father said that they must not complain. God would take care of things. And so it was. The loss was only temporary.

During his ministry he conducted many revival services. He was a pioneer in Sunday school work, organizing the first school in his home church. He was the second Sunday school secretary for the district of Eastern Pennsylvania from 1901 to 1905. He was a Sunday school superintendent before he was in the ministry. After he was 70 years old, he taught in at least a half dozen daily vacation Bible schools.

He was instrumental in the organizing of a local ministerium and at Easter time had the pastors of the various churches of the community exchange pulpits. This was an innovation for the Church of the Brethren and was not appreciated by all of the Brethren.

He served several terms on the District Mission Board. He was elder in charge of mission churches at Shamokin and Reading. The Little Swatara, Schuylkill, and Fredericksburg congregations were also under his shepherding. The congregations grew in numbers and spirituality during his tenure.

One Sunday afternoon while Sunday school was in session, a thunderstorm came up and the lightning hit the tree under which were tied his mules. They were both killed. Folks who were there at the time said that he went out and looked at them lying there, and then without a word went back and finished his Sunday school session.

During the winter of 1904 he baptized 12 converts. It was so cold that his clothes froze stiff on his body. Other men had to help him take them off. He did not get sick. He always took the position that God would take care of him when he was doing church work.

During the spring of 1908, on Good Friday, he baptized 33 converts at Frystown. There were heavy rains and the creek had overflowed its banks. A line of men in long rubber boots helped the applicants to get to the main stream in which he stood to receive them and baptize them. At times it seemed that he and the applicants would be swept down stream. He seemed to have no fear but proceeded calmly to the end.

Later a man whose leg was very sore from blood poisoning wanted to be baptized. He was carried to the stream, accompanied by his doctor who gave him ministrations before he was taken into the water. After the rite, the doctor again took over. The doctor said, "Reverend, don't you think it is too risky?" He said, "No, doctor, it is too risky not to do it." The doctor was amazed because there were no ill effects and again said, "Were there ever any ill effects when you baptized folks under such conditions?" He

answered, "In all my experience, Doctor, God has always protected those who do His work."

At another time he was harvesting wheat and word came that a man who had been taken to the hospital in Lebanon wanted to be baptized. He went as fast as he could. The man was sinking fast. A huge bath tub was filled with water and he stood at one end and baptized the patient. There were no ill effects. In connection with this, it may be said, that the doctor asked, "In a case like this, Reverend Wenger, would it not be all right to baptize him by another method?" However, he did not compromise and as a result won the doctor's lifelong esteem.

One day while he was ploughing, a member of the congregation came to him and said, "Elder Wenger, about two and one-half years ago there was an offering taken for missions. That money was never turned over to the church treasurer. It was given to you and you took it. Charges are being prepared against you and you will be disciplined forthwith."

He was stunned. He knew that he had not stolen the money, but he could not recall the occasion. It was too long ago. He said, "If ever I prayed that God should help me to recall something, it was then."

As he went back and forth, turning over furrow after furrow, he reached back in his memory. It was not until the next day that it came to him. He knew he never made a practice of taking offerings home. He now recalled that after the service, the money was still on the pulpit. It had not been counted. He took a handkerchief, tied together the corners and placed the money in it and gave it to a certain member to hand to the church treasurer, whom that member would see before he would. He even recalled the conversation he had with the man.

Forthwith, he went to see this member, who disclaimed any knowledge of it. However, when he referred to the conversation they had had, he too recalled it. He said, "Yes, now I recall it. I took it home. In my business I often bring home loose currency and my wife puts it in a jar in her cupboard to use for the baker or other tradespeople. That is what must have happened."

He lost no time in going to his accusers and said, "On a certain evening we will meet at a certain place and it will be revealed what happened to that offering of two and one-half years ago." They met. The matter was cleared up. The man who had received the money offered to pay double the amount of money which had been received customarily. This closed the incident. However, it strengthened his firm belief that God will watch over His own. This incident burned this anew into his consciousness. The men who were involved were amazed at his recollection but he said, "God did it."

When he was elected to the ministry, the entire church service was in German. The songs, prayers, announcements, and sermons were all in German. It was thought to be an act of pride to preach in English or have English songs. As time went on a few English songs were sung. Then a number of the younger folks wanted English sermons. It was discussed at length at church council and finally was allowed, provided that English sermons would only be

preached in the evening services and only once a Sunday. He was the first preacher to preach English sermons in his congregation. The old people who did not like it stayed away.

Relative to this, it might be interesting to note that years later when there was an annual conference at Hershey, some folks thought it would be well to have someone preach a German sermon. So he was asked to preach a sermon at the band stand in the Hershey Park. His subject or sermon was "Our Religion". However, it was in German, and as had been expected, the audience was made up largely of older folks.

When he was in charge of the Schuylkill congregation, he used to cross the mountain to Pine Grove with horse and carriage. Because of the hard pull, he would walk up one side of the mountain, leading his horse. Then because the horse could hardly hold back a heavy load, he would walk down the other side. It was an estimated mile going up and another mile down. Even then a horse was practically worn out going to Pine Grove.

His life had a profound influence for good, not only upon his family, but also upon the church and the community. As a teacher and churchman he encouraged youth to become better citizens and faithful Christian workers in the church.

2 Samuel 3:38—"Do you not know that a prince and a great man has fallen this day in Israel," was the text of the sermon preached by

A. C. Baugher at the memorial service for E. M. Wenger held in the Union Meeting House. He and his faithful wife are buried in the family plot in the adjoining cemetery.



E. M. Wenger

ISAAC W. TAYLOR (1856-1933)

Among the commonly accepted qualities essential for effective leadership are an above average intellect, the ability to remain calm under pressure, a keen sense of justice, the spirit of tolerance for the views of others, a good memory, and the patience to wait. I. W. Taylor possessed a number of these attributes to a remarkable degree. Without doubt, this is the answer to why he was elected to so many important positions of leadership in his home church, the district, and in the Brotherhood. He was at his best as an administrator and moderator, rather than as a theologian; as a moderator, rather than a speaker. The record of his achievements is in terms of flourishing congregations, rather than in manuscripts.

John and Sophia W. Taylor lived on a farm near Ephrata, Pennsylvania. Sixteen children, twelve sons and four daughters, came to bless their home. Isaac W. was the fourteenth. The thrift, industry, and discipline characteristic of the typical mid-nineteenth century large farm family without a doubt made a lasting impression on his early life.

Only very limited information is available about his boyhood days. It is known that he enjoyed going to school, and that he took great delight in playing the common boyish tricks on his brothers and sisters. His opportunities for a formal education were such as

the little red schoolhouse afforded. There is abundant evidence that he made good use of these opportunities, as will be seen later. After completing the grades in the common schools, (the fifth was the highest), he passed the teacher's examination under the county superintendent of schools. The next fall he began teaching his first and only term in the public schools of Lancaster County.

Following his brief teaching career Brother Taylor began his apprenticeship as a blacksmith, a coach builder, and later, as a cabinetmaker. A master in wood craftsmanship, he did his work with precision, carefulness, and neatness. He was just as precise when he worked with wood and iron as when he spoke and presided over a church council meeting. The manner in which he handled the plane and the saw inspired the confidence of one watching him at the bench. He handled the tools of his trade with skill and dexterity.

Isaac W. Taylor was married to Catherine Shirk. Two children came to bless their union: Mary (Mrs. Horace Buffenmyer) and Ida (Mrs. Milton Stoner). At the age of 38, Brother Taylor's companion died, leaving him with two children to care for as both father and mother. Later he married Hettie Groff; two children were born to this couple, Ruth (Mrs. Spencer Fry) and Isaac W. Taylor, Jr.

The reason for going into rather great detail about his family background and his children is to bring to the surface the fact that Brother Taylor's life was intimately interwoven with the manner of living and thinking of the people of Lancaster County. It is further significant that his entire life was spent in the shadow of the Ephrata and the Conestoga Valley communities, in the midst of Brethren, Mennonites, and Amish. The culture of these people made a deep impression upon his life. His life and his outlook on the church can better be understood in the light of this social and religious heritage. In this geographic area he lived and labored all his life. About the only occasions when he traveled outside the county were when he attended church conferences and when he went on short business trips. He lived his entire life in one county, but few have served the church more widely and effectively.

Brother and Sister Taylor united with the church in 1880 in the Conestoga congregation. In 1889 he was elected to the office of deacon. After this period of growth and maturation in Christian stature, many significant administrative duties were assigned to him by the church in rapid succession. He was called to the ministry in 1891 and advanced to the second degree in 1894. He was ordained to the eldership in 1899 by the Spring Grove congregation.

His record as a presiding elder is impressive. He served the following churches: Spring Grove from 1899 to 1933; the Conestoga congregation from 1899 to 1911, and again from 1926 to 1930; Ephrata from 1899 to 1909; Lancaster from 1902 to 1913; Akron from 1913 to 1917; Lititz from 1914 to 1917; Lake Ridge from 1919 to 1921; Springville from 1921 to 1933; Reading from 1922 to 1924; West Conestoga from 1926 to 1933. All of these are in Lancaster County, Pennsylvania, and near Ephrata, except Reading (Berks County), and the Lake Ridge congregation located near Ithaca, New York. It should also be noted that he was given the oversight

of three congregations in the same year in which he was ordained to the eldership. Further, that same year he was elected to membership on the district mission board.

One has to question whether the elders of that day had forgotten the Scriptural warning on giving too much responsibility to a novice. But it can be assumed that his Christian stature and his demonstration of outstanding ability and wisdom inspired confidence. The years of his service have borne strong testimony to the correctness of the judgment of those who called him to serve in many places of responsibility. He was known as a good elder; for more than a third of a century, he contributed much to the leadership of the church in the Eastern District of Pennsylvania.

Brother Taylor was moderator of the district meeting of Eastern Pennsylvania 11 times. He represented this district on the Standing Committee of the Annual Conference 15 times. He was a member of the district ministerial board from 1898, a year before his ordination to the eldership, to his demise. This is a period of 35 years. He served as chairman of both the district mission and ministerial boards for practically the entire period from the time of their formation to the time of his death. In the light of his recognized leadership ability one can readily understand how the program of missions and the work of the ministry in the churches throughout Eastern Pennsylvania were greatly influenced by his life and thinking.

I. W. Taylor served as the moderator of four Annual Conferences. He was first elected in 1916 to preside over the Conference held at Winona Lake, Indiana. Two years later he was elected as the moderator for the Conference held at Hershey, Pennsylvania. In 1920 he moderated the Conference at Sedalia, Missouri. Here he was elected on the first ballot. His fourth time as moderator was at Winona Lake in 1922. His ability to remain calm in the midst of heated discussion, to be fair in sharp debate, and to deliberate when difficult questions had to be decided, brought him the high regard of the church. He served as a member of the General Education Board for one year.



I. W. Taylor

Another service was to the Brethren Home at Neffsville, Pennsylvania. He was associated with it from its beginning, serving as a member and the secretary of its board of trustees for many years. He was a member of the building committee. He and Sister Taylor also served the Home in the capacity of superintendent and matron for a number of years.

He was a member of the board of trustees of Elizabethtown College from 1919 to 1933, and for the last seven years of his life served as the secretary of the board. In addition he served for several years as the business manager and treasurer of the college. And, as though his load were not heavy enough, the trustees appointed him to help to raise endowment funds from 1919 to 1922. In this capacity he visited individuals and congregations throughout the Eastern and Southern Districts of Pennsylvania. The fact that he gave so much of his time near the close of his life to encourage

the support of an institution of Christian higher education, when he himself never attended even a high school, is evidence of his far-sighted and broad-minded outlook on life and the future needs of the church.

The fact that Brother Taylor never had the opportunity of attending high school and college did not keep him from improving himself by reading and study. He devoted a great amount of time to prepare himself for the many assignments that were to come to him in the work of the church.

His knowledge of the Bible, his skill in parliamentary practice, and his administrative ability were strong evidence not only of his native ability but also of personal application to gain an education. The record of Brother Taylor's outstanding attainments should serve as encouragement to all those who labor for the cause of Christ and the church.

As a minister, Brother Taylor was forceful without being loud, and spiritual without appearing sanctimonious. He had a keen sense of humor, without seeming shallow, and the rare gift of calling attention to the Word of God rather than to himself. His messages were characterized by forthrightness and sincerity. In his last sermon, based on Acts 11: 22-24, he expressed his desire to see the grace of God manifested in the life of the believer. His ministry was strong because he served with a sense of mission.

Elder Taylor's earthly career came to a close on April 3, 1933. His body rests in the Mohler cemetery near Ephrata, in the community in which he was born and in which he spent his entire life. Because he served with the dignity and devotion of an ambassador of God, he continues to live in the Kingdom of God.

(This is a revised sketch of the life of I. W. Taylor in *Brethren Builders in Our Century*, copyright, 1952, by the Brethren Press.)

JESSE ZIEGLER (1856-1918)

Jesse Conner Ziegler was born near Mt. Aetna, Berks County, Pennsylvania, on July 18, 1856, the son of Daniel P. and Mary Conner Ziegler. His father, a minister in the Church of the Brethren, had four children by his first marriage. Jesse was the eldest of 14 children by the second marriage.

He attended the one-room brick school near his home, and then spent one or two years at Kutztown State Normal School. At the age of 16, equipped with a prized teacher's certificate, he began his career as a rural school teacher in a one-room school near the foot of the Blue Mountain.

When he became 21 years of age, he migrated to Malvern, Whiteside County, Illinois, near the Mississippi River. Here there was a settlement of Brethren, near the Rock Creek church. In this community, Jesse taught school in the winter months, and worked as a carpenter the rest of the year. He worked for some time with a Brethren contractor and builder, Samuel Horning, whose daughter he married on April 6, 1879. Three sons were born to them at Malvern, Samuel H. in January, 1880, Harry H. in December, 1880, and Warren in 1882.

In 1886, he moved back to a farm in Berks County, Pennsylvania, where he farmed two years, and where his three young sons

began their schooling. In 1888, he bought his grandfather Conner's fertile farm two miles east of Royersford, Montgomery County, Pennsylvania, in the bounds of the Mingo congregation. Here three more sons, Howard in 1889, Paul in 1891, who died in infancy, and Robert (1896-1922) were born.

In 1890 the church called him to the ministry. Ten years later he was ordained to the eldership. He taught school two more years, but after the call to the ministry, he gave himself with enthusiasm and great earnestness to this latter work. About 1901, he accepted the call to serve the church in Reading, Pennsylvania, as pastor, where he lived and worked about two years. He served as the elder



Jesse Ziegler

of the Mingo church up to the time of his death. His service was widely sought as a counsellor and elder. He gave much time and strength to helping the nearby churches, particularly in Norristown, Royersford, and Upper Dublin. He served several times on Standing Committee, and had large responsibilities in the work of the Eastern District of Pennsylvania.

Jesse was one of the founders of Elizabethtown College, and was elected as first president of its board of trustees. He held this office until his death in September 1918. His son, Warren, was one of the original group of students at Elizabethtown.

Jesse Ziegler was a preacher of great ability, scholarly, persuasive, and thoughtful. His great dignity, sound judgment, good business sense, and spirit of reconciliation, made him a truly great church leader. He was a man to shape trends rather than follow them.

In his home community he was honored and trusted. He was president of a fertilizer company, and a bank director, as well as a highly successful farmer.

Two sons, Samuel and Harry, served in the ministry of the Church of the Brethren. Samuel was also a college teacher. Two grandsons, Edward Krusen Ziegler and Jesse Hunsberger Ziegler are active in the ministry of the church at present.

J. KURTZ MILLER (1865-1935)

J. Kurtz Miller was born near Chambersburg, Franklin County, Pennsylvania, on September 26, 1865. He was the oldest son of seven children of Samuel Graybill and Sarah Kurtz Miller.

He attended public school in Franklin County and high school at Greencastle, Pennsylvania. At the age of 12 he was converted and gave his heart to Christ.

On September 1, 1883, he went to Mastersonville, Lancaster County, and clerked for six years in a country store for J. S. Masterson. It was here that he met Louisa M. Shelly who was later to be his wife. His Christian service began at the Chiques church as a Sunday school teacher. The store failed in the panic of 1889 and he lost his entire savings of \$400.00.

He then moved to Cedar Rapids, Iowa, to clerk in and manage a department store for his cousin, J. K. Miller. The Dry Run

congregation elected him to the ministry in 1891 and later in the same year he became a student at Mt. Morris College. He spent three years at college and in 1894-95, was pastor of the church at Cedar Rapids, Iowa. He returned to college in 1895, becoming a student at Manchester College, Indiana. On January 1, 1896, he and Louisa M. Shelly, also a student, were married by E. S. Young.

From 1896 to 1901 he served as pastor of the Back Creek congregation in Franklin County, Pennsylvania. In the same house in which he was born, a daughter, Mary, was born on October 13, 1896, and a son, Paul, on August 12, 1898.

In 1896 he was first appointed by the General Mission Board as a missionary in Brooklyn, New York. He did not accept at this time as he felt the need of additional training and experience before taking up this work. He was again invited to accept the call and on November 24, 1901, preached his first sermon in Brooklyn, and baptized the first convert of the Italian mission.

The Annual Conference in 1902 authorized him to solicit funds for the building of a mission home and church. In 1905 a lot was purchased for \$4,300 and in 1906 plans for a new building were adopted by the Mission Board. Construction was started on April 29, 1908, and the building was dedicated on November 29, 1908, free of debt at a cost of \$29,300. The membership of only 30 on the date of dedication was doubled in the following year, and by 1913 the membership was 115; the Sunday school enrollment was 275.

The Italian mission also came under his direction. Funds were raised by Brother Miller for a house to be used for the mission and a home for John G. Caruso who was in charge of the mission. This was an urgent need as most of the property in this area was owned by Roman Catholics who would advance the rent upon the discovery of a Protestant mission.

In 1905 he organized the Saint Mary's Italian Brethren Church in Brooklyn and assisted with the work there until September 26, 1918.

November 5, 1911 he was chosen elder in charge of the Amwell church in New Jersey. His diary lists many trips to New Jersey to supervise the work of this congregation.

He became pastor of the Frederick City church, Maryland on September 30, 1918. Here he served for 11 years during which time the church was rebuilt. He served as pastor of the First Church of the Brethren, Pottstown, Pennsylvania, from 1929 to 1934. Many additions and improvements were made to the church and parsonage during this period. The church membership increased from 149 to 236.

The special District Meeting held at Ephrata, Pennsylvania, on September 21, 1910, appointed him as a member of the committee to make recommendations for the dividing of the Eastern District of Pennsylvania. The report of this committee at the District Meeting held in the White Oak congregation, Manheim house, on May 3 and 4, 1911, indicates that he was chairman of this committee. The report of the committee was accepted and a new district came into being composed of 12 churches with a combined membership of 1,550, and to be known as the Southeastern District of Pennsylvania,

New Jersey and Eastern New York. The first meeting was held by this new district on September 26, 1911, with Brother Miller as moderator.

From 1906 to 1913 he served as a speaker for the special Bible Term at Elizabethtown College, and from 1913 to 1918 he served as a trustee of that institution.

He was a man of medium height, with chestnut brown hair, a sandy beard, and keen penetrating eyes. He looked and preached like a man who was sure of the truth of his message. He was reserved, reverent, and spiritual.

He will be remembered as a successful evangelist, an able expository Bible teacher, a courageous pioneer city missionary, and an outstanding pastor.

He died while visiting his daughter in Philadelphia, just two days after the death of his wife. A double funeral was held, and they are buried in the cemetery adjoining the Chiques church.

GEORGE W. WEAVER (1868-1924)

In 1717 four Weber brothers of the Mennonite faith immigrated to America from Switzerland to escape persecution. Two of these brothers settled in the Weaverland Valley, Lancaster County, Pennsylvania, area, where they farmed and carried on the grist-mill business. They were the ancestors of four brothers who became ministers. Benjamin and John became ministers of the Mennonite church; Benjamin became a bishop while John attained success as an evangelist, and was the founder of the Weaver book store in Lancaster, Pennsylvania, which specializes in religious supplies. George and David became ministers in the Church of the Brethren.

George W. Weaver was the eighth of 11 children born to Isaac and Catherine Witwer Weaver at Smoketown, Lancaster County, Pennsylvania. His schooling was limited, while he helped his father on the farm and in the mill. But he furthered his education by reading and by a brief course at Millersville State Normal School. He was granted a teacher's certificate, and taught school for 14 years. In the days when schools were ungraded and large, he made his mark as a kind, but firm disciplinarian, and was moved to the difficult schools, until he was finally moved to his home school in Hinkletown, in order to be near his family.

After teaching one year he was married to Magdalena Oberholzer in 1890, and they became the parents of 15 children. In 1896 tragedy visited the home when a diphtheria epidemic took the lives of five of six children.

Shortly after their marriage the Weavers became members of the Conestoga German Baptist Church. In 1897 that congregation was divided into three congregations, Spring Grove, Conestoga, and Mechanic Grove; the Weavers were in the Spring Grove district. In 1897, immediately following the division, George Weaver solicited for church funds and missions. In 1898 he served on a committee to find a place or places farther east to have preaching; he also became Sunday school superintendent in this year and continued in that office until he moved to Ephrata in 1903.

In Ephrata he located on a fruit and truck farm, as a teacher's salary would no longer support the family. He immediately became

active in the church, teaching a Sunday school class and serving as *Messenger* correspondent until 1909. In 1905 he became Sunday school superintendent, which office he held for seven years.

On April 10, 1909 he was elected to the ministry and installed by John Herr, J. W. Schlosser and R. Reidenbach. He was advanced to the second degree on August 10, 1910.

George Weaver was busy on the farm and in the church, but found time for community activities. He continued his interest in school affairs and served as school director for seven years. Even in those days he held ideas, which have found favor now, such as good first grade teachers being the highest paid teachers, and the teaching of languages in elementary grades.

In 1912 he bought a farm near Manheim within the bounds of the East Fairview congregation and moved his family there. He served as assistant Sunday school superintendent and teacher until 1916, when he became the superintendent and served six years. His diplomacy made him a member of many committees in the days when the Brethren were beginning to chafe under strict letter of the law interpretation of the Scriptures. He was elected to the eldership on August 10, 1917. He also served as District Sunday school secretary.

George Weaver was in great demand as a speaker, especially at children's meetings. He was a master of story-telling and always carried in his pockets some simple or surprising object to intrigue his juvenile audience, but he fascinated young and old alike. He never preached from notes; a brief outline directed his thoughts in preparing his sermons. He used few gestures, rather having his hands clasped behind his back, or at times, one hand in his pocket; but he had attentive audiences. Criticism did not bother him. He was satisfied to proceed slowly in getting acceptance of his ideas. "Go slowly or folks will discard all, at once; lead them and they will follow." Another truism he often repeated was, "You will find out how great these preachers are by seeing how graciously they will step down when younger men are ready to take their places." He told one young brother who was doing fine work in the church, "John, you are young and getting a lot of praise; when you get older you won't get so much; then you will be the one to praise others."

George Weaver served in a comparatively small area, but his sincerity, his courage, his knowledge of the Bible, his vision, his love of people, especially the young, served his church well.



G. W. Weaver

JOSEPH N. CASSEL (1877-1963)

Joseph N. Cassel was born August 23, 1877, on a farm near Hatfield, Pennsylvania. He was one of 14 children born to Jonas M. and Catherine M. Cassel. Joseph was the first of his family to graduate from public school. He joined the Hatfield Church of the Brethren in 1895 at the age of 18 years. He was active in Sunday school and was elected to the position of superintendent soon after

his becoming a member of the church. He was also quite active in the mid-week prayer meetings.

Joseph N. Cassel was married to Hettie S. Kulp in 1901. After four years on his father's farm, they settled on a farm at Fairview Village. Their home was blessed with nine children, five girls and four boys. They remained on this same farm until retirement from farming in 1957.



Joseph N. Cassel

Joseph took an active part in the life of the Mingo congregation, especially at the Skippack house. He was elected to the ministry in 1910 and a few years later to the eldership. In 1924 he was elected elder in charge of the Mingo congregation, a position which he held for 27 years, retiring at his own request at the age of 73 years.

He served as a member of the Home Mission Board of the Eastern District of Pennsylvania for eight years. In 1928 he was elected as a trustee of Elizabethtown College and served actively in that position until 1957, when he was given the status of honorary trustee. In this position he continued active interest in the College until the time of his death.

Brother Cassel's love for his Lord and his devotion to his church were outstanding. He gave over 53 years to the free ministry of the Church of the Brethren. On retiring from the farm in 1957, he and his wife moved to an apartment in the home of their oldest daughter, Margaret Hartley, along the Skippack Creek, near Collegetown. His devoted wife died February 22, 1961. He continued to play an active role in the life of the church, preaching, teaching, and serving on the official board of the Skippack congregation up until the time of his death. His last sermon was preached Thanksgiving Day, just about three weeks prior to his passing from this life, December 18, 1963.

RUFUS PFAUTZ BUCHER (1883-1956)

Rufus Pfautz Bucher was born on November 2, 1883 in a farm home near Kleinfeltersville, Lebanon County, Pennsylvania. His father, George Bucher was the youngest son of Jacob and Veronica Brubaker Bucher and the grandson of Dr. Benedict and Susanna Mohler Bucher. Rufus' father, George, had first married Anna Pfautz and settled near Cornwall where they had seven living children: Mary, (Mrs. I. N. H.) Beahm, Elizabeth (Mrs. L. D.) Ikenberry, Sarah (Mrs. J. J.) John, Aaron, (married to Chrissie Heddings), George (married to Laura Kane), Annie (Mrs. M. F.) King and Benoni (married to Alice Gible). The last one was so named, "Son of Sorrow", because his mother died in bearing him. George later married Fianna Pfautz Phillippy, the widow of Peter Phillippy and the daughter of Amos and Leah Wise Pfautz. By her first marriage she had three children, Mary, (Mrs. P. M.) Habecker, Leah, and Peter (married to Adella Yoder). When she married George on February 26, 1882 they moved their combined family of ten children to the farm home near Kleinfeltersville. To this new union were added three children: Rufus, the subject of our sketch, Fianna (Mrs. S. G.) Meyer and William (married to Mabel Weaver).

This family with 13 children lived happily together for several years before the oldest ones left home for study at college. Mother Fianna was asked once how they got along in the crowded quarters of their home. She replied: "I just opened the kitchen door and cleared a pathway among the children like this" Then she gestured with gently sweeping strokes like a breast stroke swimmer.

A great change came into the family in 1896. As the older children were leaving and setting up homes of their own, father George sold his property in Lebanon County and moved to southern Lancaster County, settling at Mechanic Grove, near Quarryville. Here land was cheaper and several farms could be bought for little more than the price of one in Lebanon County. This was, however, not the dominant motive for the change. The move was made largely as an effort to bring the Brethren witness into a new community and to establish new churches. A corner of one farm was set aside and a church building was erected in 1897 and the Mechanic Grove congregation of the German Baptist Brethren was under way. This became the home congregation for young Rufus and remained so for the rest of his life. The same was true of his sister, Mary Habecker, his brother, William, and after some years, his brother, Aaron. As a young man, Rufus joined the others in helping to build the church house. He established his home on the farm on whose edge the church was built. His children were born and reared in its shadow. He gave a lifetime of service as its minister and pastor. His wider ministry to the church stemmed from the deep rootage of this local congregation. He came to his last rest in its graveyard.

After attending rural schools near Kleinfeltersville and Mechanic Grove, Rufus was one of the first six students to enroll in Elizabethtown College. His father, George, had participated in the surveys and decisions which led to the founding of this new Brethren college and had served on its board of trustees. Rufus was sent to this new college to further his education. He attended a number of regular terms during the years 1902 to 1906. Through the years he attended numerous Bible terms and special conferences, also. While his years of formal schooling were limited, he received a good foundation for further study and thought. More than that, he caught his father's motivation and the college's motto "Educate for Service" and exercised his gifts and his training in usefulness to others. He taught public school at Ronks, where his knowledge of Pennsylvania German, his interest in people, and his flair for arousing interest, made him a trusted and influential community leader.

While at Elizabethtown in 1905 to 1906 he met and fell in love with Naomi Patterson White who had come from the East Fairview congregation. He wooed her and won, though she wished first to have a go at teaching school. On April 20, 1907, he rode the trolley to Lancaster where he met his bride-to-be, who had arrived from Manheim. Together they traveled by train to Lebanon where they were married by his uncle, Christian Bucher. Their honeymoon consisted of traveling by buggy to visit the many relatives living nearby. He brought his bride to his parent's home farm near Mechanic Grove where they lived for several months before they set up a home for themselves on the adjoining farm. This lay between

George Bucher's home and the Mechanic Grove church. To the home here established were born ten children: Caleb, a minister and faculty member at Millersville State College; Martha, a school principal in Lancaster; Mary, wife of Charles Mull, a farmer now living near Downingtown; Paul E., a farmer near New Providence; Dorothy, wife of Grover Artman, a practicing physician in Red Lion; Allan P., a transport mechanic in Quarryville; Rhoda, wife of William Feeny, a railroad employee in Mechanic Grove; Grace, wife of Lester Kreider, a farmer near Mechanic Grove; Rufus, Jr., a medical student who drowned while seeking to save a small girl in danger; and Wilbur W., an accountant near Lancaster. Theirs was an earnest and gladsome home where industry, piety, responsibility and faithfulness were mixed with kindness, patience, and gay humor. It was a religious home, but without pretense or smugness. The father was often absent for a wider ministry to the church. But "Aunt Naomi" who joyously shared all his concerns, held the home together and kept the farm work going. Her quiet and kindly manner was joined with sound judgment and clear conviction and gave her a persuasive authority in the home and beyond the home. Whatever influence and effectiveness Rufus or the children have had anywhere was colored and flavored by the charm and strength of mother, the queen of the home. Always and everywhere "the odor of the house was in their garments".

Rufus was baptized on February 11, 1894 in the Tulpehocken congregation. He was called to the ministry in the Mechanic Grove church on May 11, 1901. On December 6, 1908 he was advanced to the second degree. On August 17, 1914 when he was 30, he was ordained to the eldership. He started preaching in the Mechanic Grove church as soon as he was elected to the ministry. This was while his father was elder of the church. He rapidly became known as a promising young preacher. He was invited in 1908 to hold a revival meeting in his earlier home church at Milbach and thus began a long and fruitful ministry as a Brethren evangelist. This was the work for which he was most widely noted. In an era when new revival fires were stirring the American churches and particularly the college campuses, Rufus was one of the half dozen evangelists who furthered the movement at the grass roots level of local Brethren congregations. While spectacular and professional evangelists like Billy Sunday and Gypsy Smith were drawing men into tabernacles of the big cities and often adding to their uprootedness, Rufus was one who lit the fires in local congregations where they could burn on steadily after the revival effort. For 45 years he gave himself without stint to this exacting ministry. While he carried on his farm work and the responsibilities as elder of his home congregation, he managed to hold evangelistic meetings for as much as eight weeks out of each year.

These meetings were held during the winter months and his schedule in the early years included four per year. After 1921, when there was more help on the farm, he was able to include one or several additional meetings during the late summer. This work involved absence from his home and family but he felt called of God to continue it and his labors were well received by men and blessed of God. He always provided well for his family and the

work at home so they could get along conveniently. He was faithful in writing or phoning to his home, keeping in touch almost daily with the family during his absence. He never missed a Christmas at home and it was clear to all that he did not regard his evangelistic work as a substitute for family participation. The family, in turn, was interested in his wider ministry, though they missed his companionship at home. When he visited Europe in 1946 "Aunt Naomi" wrote him a letter in London which expresses well the home devotion he always enjoyed. She said, "Rufus, we are so glad you could go on this trip and engage in this wider service. But don't do it again!"

The scope of his evangelistic work is impressive. He held meetings in 40 congregations in the Eastern District of Pennsylvania. He held as many as six meetings in one congregation. Some meetings ran as long as three weeks. There were meetings in 13 states and in areas scattered from Wenatchee, Washington, to Sebring, Florida, and from New York state to Long Beach, California. The congregations varied in size from 60 to 763. He ministered in many smaller congregations, sometimes overlooked as to importance. He also ministered in churches connected with our educational centers, such as Elizabethtown, Huntingdon, North Manchester, and Chicago. Altogether he held 216 meetings during which there was a total of 2930 accessions to the church memberships. Most of these were new converts, thus brought into the Christian life. Many of them were persons going through the equally important and critical experience of renewing their broken vows and re-establishing their active church membership. In some meetings there were over 80 converts. In others "Uncle Rufus" was glad to say, "It was a members' meeting in which we received God's blessing."

The messages delivered in these meetings, were strongly Biblical. They set forth the framework of the Christian faith. They lifted up the main features of the true Christian life. They centered on the issue of conversion by repentance, faith, and commitment to Christ. This was preaching for a verdict. There was no attempt to ride doctrinal hobbies nor to minimize the importance of the on-going life of the church. The following is a typical list of subjects: "Does the Church Need a Revival?", "Revival Under Nehemiah", "Revival Under John the Baptist", "Practical Religion", "The Rock, Christ Jesus", "Acquaintance With God", "Others", "The Overcoming Life", "My Sin is Ever Before Me", "What a Sinner Does", "The Poverty of a Sinner", "The Days of Lot", "The Second Coming of Christ", "Naaman, the Leper", "The Ethiopian Convert", "Loyalty", "What Wait I For?", "Spiritual Growth". There was no attempt at sensationalism and the sermons were usually surprisingly short. They were marked by common sense and a touch of humor, and they were replete with references to personal experience and observation. His was a message rooted in the Bible and close to life. It was rooted in the forgiving grace of the Gospel but focused also on the ethical fruitage of daily Christian living. Once, on his return from holding a meeting, an eager young stranger encountered Brother Rufus in the Harrisburg depot and handed him a tract on the subject "Brother, Are You Saved?". He pressed the query and demanded an answer. Brother Rufus' reply was as follows: "That

is a good question and deserves an answer. I think, however, that I might be prejudiced in my own behalf. You'd better go down to Quarryville and ask George Hensel, the hardware merchant, what he thinks about it? Or you might go to the Mechanic Grove grocer or to one of my neighbors in Unicorn. While there you might ask my wife and children. I'll be ready to let their answers stand as my own."

There were two major areas of Brother Rufus' ministry. Evangelism, as we have described it, was one of them. His ministry in the Mechanic Grove congregation was the other. These two forms of ministry enriched each other. The perspective and fervor developed in many revival meetings contributed much to his local ministry. They kept Brother Rufus aware of the wider tides of interest and concern in the brotherhood at large and gave to his local ministry the advantage of the variety of plans, programs and methods of church work used in many other congregations. They also intensified the zeal for evangelistic witness and growth in the Mechanic Grove community. At the same time his work in revival meetings was carried on with the practical insights and enduring concerns of the local parish. Fly-by-night emotionalism and sensationalism were avoided and the concern for ongoing nurture and growth was stressed. Brother Rufus was a pastor-evangelist, always concerned for the abiding strength of the churches in which new converts and revived church members could fulfill their Christian commitment.

In 1915 Brother Rufus became the elder of the Mechanic Grove congregation, succeeding S. H. Hertzler, who had served after 1908. There was in 1915 a membership of 90. In 1956 when he gave the pastoral responsibility over to others the number had reached 350. This net gain of 260 in membership represents, of course, a highly complicated process of congregational activity. The total of new members he baptized into this congregation was 452. He preached during this period 170 funeral sermons. Meanwhile two whole new generations were nurtured in the Christian education program. This involved the usual sequence of cradle roll, kindergarten, early grades, youth activities, and the adult program. At the center was Brother Rufus' ministry as preacher, pastor, counselor, and administrator of the total program. He made many calls in the homes and officiated at 182 anointing services.

He was ably assisted by other ministers, the deacons, a corps of faithful Sunday school workers, and by the faithful Christian witness of the whole congregation. The strong bonds of Christian family life exemplified by Rufus and Naomi Bucher were repeated in many other homes of the congregation. Church fellowship and family life strengthened each other and combined to make a strong Brethren testimony and influence for good in the wider community of southern Lancaster county. The congregation saw the importance also of farm life to stable families. Combined efforts were made to enable new church families to settle on farms in the community. On one seven-mile stretch of road from the church there was an almost unbroken line of adjoining Brethren farm homes. Despite the inroads of urbanism there are still 40 per cent of the church families living on farms.

Brother Rufus' ministry was closely related to the total life of the community. He carried on his farm work until 1948 when he sold the farm and built a home on a portion of it near the highway. He had served on the school board and other committees for community improvement. During his 60 years of residence in this community his own warm friendliness matched that of the dominant Scotch-Irish population of the area and resulted in a wide circle of friends on the basis of the simple neighborliness of the workaday world. This, together with the somewhat isolated location of the Mechanic Grove church, resulted in fruitful contacts with members of other denominations, and friendships with other ministers. Brother Rufus preached frequently in other churches of the community and there was active cooperation with Presbyterians, Methodists, Friends, Mennonites, Reformed, and other Protestants. This took place when the Church of the Brethren was still regarded as a bit aloof, and foreshadowed the happier interdenominational relationships now enjoyed. All these wider contacts with the community were furthered greatly by other members of the Bucher and Phillippy families and their wives and husbands. This was particularly true of Rufus' younger brother, William, who has lived on the home farm of George Bucher ever since 1896. In addition to managing the home farm, William has become widely known as a master of Pennsylvania lore. His book collections and his passion for community history have provided a climate of knowledge and friendship which has added to the acceptance and fruitfulness of Brother Rufus' ministry. His wife's (Mabel Weaver Bucher) activities in the Pennsylvania Society of Farm Women, in school teaching, in temperance work, and in the full ongoing program of Sunday school and church added much to the influence of the Mechanic Grove congregation in the community.

While this congregation was growing by the combination of sound teaching and preaching, evangelistic zeal, and wise strategy in family settlement, it was not a self-centered congregation. It knew that "the field is the world." Its outreach began at "Jerusalem." From the very early days, services were held by ministers of the Mechanic Grove congregation in homes in Quarryville, New Providence, Kirkwood, Safe Harbor, Hickory Hill, Tayloria, and Elim, as well as in the church house in Refton. On April 6, 1929 a new church was organized in Jennersville. The leadership for this was given by Mechanic Grove and it soon became a separate and independent congregation.

The congregation's perspective reached also to the uttermost parts of the world. Its interest was always keen in the foreign mission program of the Church of the Brethren. They shared also in the concerns for peace witness, relief, and social problems which found expression in the Brethren Service Commission, and were diligent in supporting these activities generously. Out of this congregation a steady stream of young people found their way into the District activities and into their education at Elizabethtown College. The following men were called to the ministry by this congregation during Rufus' eldership: Francis Barr, Caleb Bucher, Lester Schreiber, James Eshleman, Charles Hevener, Robert Schreiber, Lester Bucher, and Harold Wenger. In these outreach

interests of the congregation, they were reflecting the wide ranging concerns and leadership of their elder and pastor.

While Brother Rufus thus expressed his ministry primarily in holding revival meetings and in shepherding his home congregation, he served his church in other ways and on a wider scale.

He was elder of other churches, besides Mechanic Grove (1915 to 1954); Lancaster (1925 to 1935); Jennersville (1929 to 1936); and (1941 to 1953); Springville (1933 to 1939); Lake Ridge at King Ferry, New York (1939 to 1944). In all of these he exercised his unusual gifts of enduring patience and bold judgment, of conciliatory appeal and clear planning, to the upbuilding of the several congregations. He served on the District Mission Board (1912 to 1953) and was always concerned with the fostering of new and self-supporting churches. He was moderator of the District Meeting ten times altogether and developed a noted practical skill in leading an official and delegate body through difficult problems with clarity, dispatch, and unanimity. He was moderator also of the District Ministerial meeting seven times and was highly regarded by his colleagues in the ministry for his warm personal friendship, discerning counsel, common sense, and strong faith.

His interest in education through a Christian college was lifelong. Though a farmer-preacher himself, serving with limited formal training, he had a high conception of the important place of such training in effective ministerial work. He did much to make possible for others the formal training he himself had not had opportunity to secure. His voice was always in favor of the college when other voices were less clearly so or even raised in opposition. He was elected to the Board of Trustees of Elizabethtown College in 1913 and served on the Board until near the time of his death. For 15 of the 43 years he was president of the Board. He was pleased to see the College grow in size and efficiency as well as in its influence in the churches and in its wide repute in the academic world. His children were encouraged in securing a good education and in using the fruitage of it in public service. Most of them attended the College. The oldest, Caleb, attained his Doctor's degree in Education.



Rufus P. Bucher

At the Brotherhood level, Brother Rufus represented his district on the Standing Committee of the General Conference 12 times. In 1945 he was alternate moderator at the North Manchester Conference. He was chosen as moderator for the 1946 Conference in Wenatchee, Washington. During the year of his moderatorship he was sent by the Brethren Service Committee to visit and survey their rapidly developing post-war program in Europe. This work took him into Ireland, England, Belgium, Holland, France, Germany, Denmark and Sweden. On the basis of his impressions, his voice was always clear as to the importance of such work in the outreach ministry of the church. The Wenatchee Conference decided to set up a general board to coordinate and unify the varied lines of the denomination's work. Brother Rufus was one of those chosen to serve on the new twenty-five member

General Brotherhood Board. In all of these activities at the general church level, he carried on well in the tradition of the great triumvirate of his district's representatives: I. W. Taylor, J. H. Longenecker and S. H. Hertzler. He favored the newer trend, however, of having a larger number of leaders serve their district in Brotherhood activities and rejoiced to see younger men move into similar positions of responsibility.

Other recognitions of Brother Rufus' fruitful career came in his later years. In 1947 Bethany Biblical Seminary in Chicago, Illinois, conferred on him the Doctor of Divinity degree. The citation called attention to the Brethren pattern of life which cares more for spiritual graces, than for ostentation and luxury. It regarded Brother Rufus as a notable example of this pattern of life. It called attention also to his sacrificial service. "For the greater part of her existence the Church of the Brethren had what was called the Free Ministry, men preaching and exercising oversight of the congregations without financial remuneration. Though this part of the pattern is changing, the Church still demands that the men who choose ministry do so at the call of God and out of a desire to serve, rather than from self-interest."

On May 13, 1951 there was held in the Mechanic Grove church a celebration of the 50 years Brother Rufus had served in the Christian ministry. In addition to the participation of a number of colleagues in the church, special addresses and greetings were presented by F. S. Carper, pastor of the Palmyra Church of the Brethren, Abram Metzler, minister of the Mechanic Grove Mennonite Church, George Shea, pastor of a neighboring Presbyterian Church, S. Clyde Weaver, at that time elder of the mother Conestoga congregation, Michael Kurtz, of the District Mission Board, A. C. Baugher, president of Elizabethtown College, J. W. Kettering, of the College Board of Trustees, and Calvert N. Ellis, president of Juniata College and chairman of the General Brotherhood Board. In receiving these honors, Brother Rufus was modest enough to marvel that these things should happen to him, devoid enough of false modesty to accept them freely, in gratitude for God's blessing on his efforts, and gracious enough to indicate that many others contributed greatly to his achievements. He owed much to many and was ready to acknowledge it.

There was the influence of his parents. His father contributed such qualities as serious-minded commitment to the Christian faith, concern for the growth and welfare of the church, interest in education and training for the ministry, sternness of discipline and industry. Rufus absorbed these qualities and was able to actualize the dreams and visions of his father. From his mother he received warm-hearted friendliness, the whimsey and flexibility, which made for the patience and understanding that marked his personal and public relations. There were the loyalty and cooperation of his brothers and sisters and their spouses. Some of these moved farther afield but they were interested in the church, in evangelism, and in education, and they rejoiced in his work. A number of them settled on farms near Mechanic Grove and participated in the life of the church. Mary Phillippy and her husband, Phares Habecker, were active in Sunday school and served as deacons. With no chil-

dren of their own, they always had adopted and foster children in the home. Aaron Bucher and his wife, Chrissie Heddings Bucher, after living a few years in Indiana and Michigan, took up farming. "Aunt" Chrissie was especially active in the Sunday school and in the women's work of the church. Two of their sons, Walter and Lester, are active elsewhere as ministers of Churches of the Brethren. Loren is on the farm of his late parents. He and his wife, Marie Kachel, are active in the church and in community activities. Younger brother, William, and his wife, Mabel, were mentioned above. They reared their four children on the Bucher home farm. One son, James, carries on the farm work. Another, David, is a practicing physician in New Providence. Rufus' own nine living children all live within 25 miles of Mechanic Grove. They and their growing families join with the many other faithful families of the community to make up the Mechanic Grove congregation. So we see Brother Rufus was indeed not alone in his ministry. All these were together the people of God in the Mechanic Grove Church of the Brethren.

In earlier years the ministry was shared on a free basis with others, with Uriah Fasnacht, and for a while with his son, Caleb. For years he was ably assisted by Lester Schreiber. In 1948 Brother Rufus became the regular pastor. He gave up farming and devoted his full time to the work. In 1954 he was succeeded as elder by Lester Schreiber. After his death he was succeeded as pastor by Charles Hevener and later by Murray Wagner. This congregation, thus, was one of the flourishing centers of Brethren life and it bids well, with its new building, to move worthily into the future.

Brother Rufus lies buried in the nearby cemetery since his funeral in April, 1956; he, being dead, yet speaketh. Multitudes have risen up to call him blessed.

2. Ministers in Business and the Professions

JACOB IRA BAUGHER (1889-1949)

Jacob I. Baugher is remembered for his service to both education and the church. He was an educator by profession, but the church was a dominant interest. His life history is a constant pulsation between these two concerns. He achieved his greatest joys and satisfactions and made his strongest contributions where these two interests merged in particular opportunities and responsibilities.

Born on a farm near Black Rock in York County, Pennsylvania, on March 7, 1889, he was the oldest of the 13 children of Aaron S. and Lydia Buser Baugher. His father was a farmer, school teacher, and minister. During two summers in early youth, the eldest son worked on the railroad repair gang and during other summers labored with sawmill and threshing crews. He graduated from Glenville High School with honors in 1908 and that same year united with the Church of the Brethren in the Upper Codorus congregation.

During the 11 years from 1908 to 1919, he pursued, simultaneously advanced training at Elizabethtown College and taught in the rural schools of York County. He married Lillian Mae Stermer of

near Black Rock and to them were born seven children: Edwin, Earl, Galen, Naomi, Stanford, Wilfred, and Norman. The family lived on a fifteen acre farm where a specialty of raising onions supplemented the meager teaching salary and made possible the pursuit of higher education. In April, 1918, he was called to the Christian ministry by the Upper Codorus congregation.

The vigor, enthusiasm, and competence of his educational pursuits led Elizabethtown College to call him to teach in the Spring Normal session in 1919 and in the Elizabethtown Academy from 1920 to 1922. The move in 1920 from the York County onion farm to the greater sophistication of a college campus was of much greater sociological significance for the entire family than can be described in terms of geographical distance of 60 miles. But the significance of the move was that it enabled the father to be in an environment that appealed naturally to his mind and heart, and where the drudgery of working with stubborn farm horses and inanimate implements was succeeded by the excitement of classroom relationships between teacher and students.

Elizabethtown College in 1923 conferred on J. I. Baugher the Bachelor of Arts degree and called him to become Professor of Education and Psychology. He occupied this chair until 1928 when he was on leave to study for the doctorate. During these years of teaching, aided financially by the selling of life insurance, he pursued graduate work at Teachers College, Columbia University, in New York City, which institution awarded him the Master of Arts degree in 1926. By 1928 the doctoral program was advanced to the stage that a year of residency and concentrated work on a dissertation were necessary. The entire family, with the exception of one son who remained in Elizabethtown for his senior year in high school, moved to New York City for the school year of 1928-29. Pages would be necessary to describe the distance from the onion farm to New York City and the escapades of the family during that one year in the big city. But the purposes of the safari were achieved and upon completion of the graduate residence, the family returned to Elizabethtown. Teaching at Elizabethtown College was resumed for another year and the finishing touches were put on the doctoral dissertation. In 1930 Columbia University conferred on him the degree of Doctor of Philosophy.

During the years of teaching at Elizabethtown College many close ties were developed which continued for the rest of his life. Students visited the home frequently and many sought counsel on their studies, careers, and personal problems.

With the years of teaching experience in both public school and higher education, and upon the completion of the doctoral program, J. I. Baugher was called to become the head of the public school system of Hershey, Pennsylvania. For 12 years, from 1930 to 1942, he was, first, supervising principal, and, then superintendent of the Hershey Public Schools. During these years he also directed the Hershey Demonstration Center of Lebanon Valley College, was a visiting professor of education at Pennsylvania State College for five summers, and in 1938 organized Hershey Junior College, the first public junior college in Pennsylvania. He was active in many educational organizations including the Pennsylvania State Educa-

tion Association, the National Education Association, the National Association of School Administrators, and Phi Delta Kappa. Significant studies were made for the American Council on Education on teacher education and practice teaching in Pennsylvania. He was in frequent consultation with Milton S. Hershey, founder of the Hershey Chocolate Corporation and of the town of Hershey, on educational and cultural matters of the community and advised regarding a volume published on the life of Mr. Hershey.

The Hershey years were filled with many church responsibilities although being a public school administrator rather than a professor in a church-related college as formerly, made some church activities difficult. From 1934 to 1939, he served as the Secretary-Treasurer of the General Education Board of the Church of the Brethren. Terms were served on the Brethren Service Committee and the Annual Conference Program Committee for the denomination. He was chairman of the building committee for the remodeling of the Spring Creek church in Hershey, which building and chancel were of such an architectural design that it has probably been a significant influence on church architecture for that area of the Church of the Brethren. He was instrumental in the securing of the first pastor of the Spring Creek church.



J. I. Baugher

The years of service in Hershey terminated in the midst of World War II days. The peace position of the Church of the Brethren was not understood or appreciated by citizens of self-styled patriotic fervor. A much more fundamental cleavage than most people realized developed between the Christian-oriented philosophy of education and life represented in the superintendent of schools and the completely secular philosophy of those who came into control in the board of education. The termination was not surprising and was probably inevitable without major compromise of principles.

Between 1942 and 1944, J. I. Baugher served as a senior education specialist in planning and research with the United States government in Washington, D. C., from which position he was called to become professor of education at Manchester College, North Manchester, Indiana, where he served for two years.

Bridgewater College of Bridgewater, Virginia, then named him as its new president and on July 1, 1946, he assumed the duties of the office. A lifetime of training and experience in both education and church service seemed ready for culmination in the responsibilities of the presidency of a church-related college. Colleagues seemed challenged by the vigor, enthusiasm, and vision with which he approached the task. Rebuilding the faculty, providing facilities for an expanding enrollment, launching an expansion movement, inaugurating a retirement system for the faculty, developing an over-all landscape plot for future campus growth and becoming acquainted with the college constituency were matters of major immediate attention.

Within the first year of his presidency, he was felled by a severe coronary attack. Recovery was reasonable and duties con-

tinued on a controlled basis for a period of months. A second attack followed, and in February, 1948, he notified the Board of Trustees of his need to terminate his service as President of Bridgewater College. In announcing his resignation, the *Bulletin of Bridgewater College*, after mentioning the above achievements of his administration, said:

Perhaps more significant has been the spirit that has characterized his administration. It has been one of cooperative fellowship through the college community, including the faculty and student body . . . His knowledge in the field of education, his interest for the church, his appreciation for the power of education in liberating the mind, his comradeship with fellow faculty members, his approachableness and understanding manner with students, his vision for a greater Bridgewater and his progressive spirit have left their mark on the Bridgewater campus.

With his wife he moved to York, Pennsylvania, where they became active insofar as health permitted in the affairs of the First Church. But health declined steadily. After a series of heart attacks and hospitalizations, early in the morning of August 25, 1949, he passed away.

Former students and colleagues in education and church work will comment occasionally on the recollections they have of J. I. as he was called by his closest acquaintances. They speak of his early passion for reading and his hobby of memorizing portions or whole chapters of Scripture.

Especially in younger days, he spoke rapidly. Debating was a great interest during elementary school teaching days. As a rural school teacher he often seemed to be more demanding of his own children in school than of others, to avoid any criticism of favoritism. Fumbling with watch chain or glasses were obvious idiosyncrasies when he spoke in public.

He was liberal in educational and religious philosophies. His was a liberal mind. New thoughts did not shock him, perhaps a saving quality in raising seven children. The preoccupation of people with conservative thoughts and petty ideas tended to distress him. He longed to see the Church of the Brethren appreciate more fully the richness of the traditions of other churches. He found it deeply satisfying to hear the great preachers of the day of all the churches and to occasionally attend their services of worship. He insisted that one must know the thinking of the best minds in whatever field is chosen for service.

CHRISTIAN BUCHER (1833-1916)

Christian Bucher was born November 4, 1833, on the Bucher homestead in South Lebanon Township, Lebanon County. He was the son of Jacob and Veronica (Brubaker) Bucher. The immigrant ancestor was Dr. Hans Bucher, born in Switzerland in 1681, a peasant and self-taught surgeon, whom the Bernese government sought to retain in the country, offering certain financial inducements if he would stay. However, he left, landing in Philadelphia, August 26, 1735. It is interesting to note that Hans' interest in

medicine was followed by five succeeding generations which evolved into modern practitioners. Since Hans was the oldest and most able man in the colony he was chosen as its leader and as such was the guardian for Jacob Wilhelm Naas, who was the son of John Naas.

The early Buchers were German Reformed in religion, but it is interesting to note how many descendants of Hans joined the Brethren. A great-grandson of Hans, the father of Christian, was the first Bucher of his time to become identified with the Brethren; it is likely that he was influenced by his mother, who was Susanna Mohler of a strong Brethren family and the wife of Dr. Benedict Bucher. The home of Jacob Bucher, Christian's father, was a meeting place for worship before our meetinghouse era. The White Oak congregation held its love feast here in 1844.

Christian Bucher was largely self-educated, taught school from 1853 to 1861, and was credited with being one of the five best teachers in Lebanon County. As an indication of his interest in self-improvement, his name appears as supporting the Lebanon County teachers institute of 1857. Later he engaged in surveying and conveyancing, after which he moved to Schaefferstown, where, in partnership with Allen W. Mentzer, he engaged in the mercantile business; he was also appointed as superintendent of some mining operations in the vicinity. Finally he became a farmer, giving a great deal of his time to the church.

He was baptized in 1854, elected a deacon in 1860, elected to the ministry in 1861, advanced to the second degree in 1865, and ordained to the eldership in 1875. As a preacher he was greatly in demand; he officiated at 728 funerals. He was respected by other denominations, for he stood foursquare for what he considered right rather than cater to popularity.

He served Eastern Pennsylvania as elder in charge of a number of congregations, as moderator of District Meeting, on Standing Committee and on committees appointed at Annual Conference, as well as the home state district. In his Annual Meeting work he labored with B. F. Moomaw, James Quinter, Enoch Eby, and David Long.

In his work in Eastern Pennsylvania he served on the credential committee at District Meeting to pass on the delegates with special emphasis as to whether they were plainly attired according to the Eastern Pennsylvania ruling. On one such occasion W. M. Howe, representing the Amwell, New Jersey, church, appeared with his hair parted on the side, instead of in the middle, which rule was supposed to be followed. Christian Bucher looked him over and asked, "Is your hair parted on the side or is your head slanted?" At another time Elder Tobias Myers, father of J. T. and T. T. Myers, came before the committee as a delegate of one of the Philadelphia churches. Someone had warned the committee to watch Brother Myers, because he had buttons on the back of his coat. One of the committee reached back of his coat and behold, there they were, but a handy pair of scissors solved the problem, and Elder Myers could be seated with the delegates. Such extreme measures were not monopolized by the Brethren at that period, but different denominations emphasized different things.

Men of the type of Christian Bucher are often remembered long

after the more compromising brethren are forgotten. Brother Bucher passed to his reward, June 26, 1916, after a lifetime of service to his fellow man and to his church. During his 55 years in the free ministry, he served his time and his people; no grander eulogy can be given to any man. He was laid to rest in the cemetery at the Cornwall meeting house in Lebanon County.

FRANK P. CASSEL (1849-1924)

Frank P. Cassel was born December 16, 1849, was baptized in 1865, elected to the ministry, about 1877, and ordained to the eldership in 1884.

His family consisted of one son, Samuel, and four daughters, Mary, Lizzie, Miriam, and Lydia. Lydia, a widow, lives in Philadelphia.

Brother Cassel had a common school education, which, though limited, served him well in the work of the ministry and from the standpoint of his business life, since for many years he conducted a well-established feed business and seed store.

He is remembered as a very able preacher, with a very polished pulpit presence. He was sober-minded, and had very definite convictions which, at times, left him standing alone, yet he was much used in the Brotherhood. He died on July 9, 1924, and is buried by the side of his wife, Catherine, in the cemetery of the Hatfield church.

HENRY ROYER GIBBEL (1865-1927)

Henry R. Gibbel was born in 1865, the son of Elder John B. and Elizabeth Royer Gibbel. He attended Juniata College, then known as The Brethren's Normal School. He was baptized into the Church of the Brethren in Huntingdon, in 1885, and graduated from the Normal School in 1888. He taught the grammar school in Lititz for many years. He had a keen appreciation of literature, which overflowed into the lives of his pupils and gave them a true value of the printed page.

Mr. Gibbel was married to Florence Baker, of Lititz, in 1903, and they had one son, the late Henry Baker Gibbel.

He and J. W. G. Hershey were partners in business for 40 years, in the interests of The Lititz Mutual Fire Insurance Company. He was active in the organization of the Church of the Brethren in Lititz, and served as superintendent of the Sunday school for 25 years. In 1914 he was called to the ministry.

He had an unassuming friendliness with people. He liked folks and folks liked him. Because of personal relations and sympathetic understanding, he was a valuable counsellor and many people from near and far found their way to his home for guidance.

At the time of his death in 1927 he was president of the Board of Trustees of Juniata College, a trustee of the Children's Aid Society, and of Bethany Biblical Seminary. He was elected president of the National Association of Mutual Fire Insurance Companies, held in Washington, D. C., two weeks prior to his death. He is survived by his wife and five grandchildren.

Supreme in his life was his Christian faith, which he professed openly and lived consistently. Henry Royer Gibbel served his generation well. (For picture see page 87.)

J. W. G. HERSHEY (1867-1929)

J. W. G. Hershey was born in Penn Township, Lancaster County, on February 6, 1867 and grew up on a farm. He attended the local public schools and then took some courses at Millersville State Normal School in preparation for teaching.

He taught school in the Lititz vicinity and in the borough schools for a decade. In the classroom he is remembered for his thoroughness and for his strict discipline.

He married Lizzie R. Groff of the Bareville area and they had 13 children. They also reared two other children. In the home, he was tender and considerate but at the same time demanded immediate and absolute obedience. Despite an extremely busy life he found time to maintain daily family worship and to read to the family group the choicest poetry and extracts of local history. Some of the boys still know large portions of poems, like "Thanatopsis" and "The Raven", which they were required to commit to memory because their conduct failed to measure up to requirements.

In 1890 he and a fellow teacher in the Lititz schools and a fellow church member, Henry R. Gibbel, formed the insurance partnership of Hershey and Gibbel and took over the operation of the newly founded company, then known as the Lititz Agricultural Mutual Fire Insurance Company. With horse and wagon, they ranged over the county writing fire insurance and adjusting losses. They earned the reputation for prompt and generous settlement of claims. They lived to see the company grow and become the strongest mutual fire insurance company between Philadelphia and Pittsburgh.

He and his wife early affiliated with the Church of the Brethren. Because of his education and talents he was elected to the ministry and for a generation he helped bear the preaching burden at Lititz. He played an active role in the founding of the Lititz congregation and was its first church clerk. For over a decade, to the time of his death, he served the congregation as its elder in charge. Under his guidance the congregation grew and expanded. Despite the heavy demands upon his time from business, family, and local church, he still found time to conduct frequent revivals in the Eastern District of Pennsylvania. His home usually housed visiting ministers. After a busy day at the office and after the children were settled with their lessons, he and his wife would go visiting the sick and the aged in the local congregation. He also found time to serve on the trustee board at Elizabethtown College, on the local bank board, and to participate in many local business and cultural institutions.

If he could be said to have had a hobby, it was fast and fractious horses. He loved nothing better than to drive a pair of horses that others found uncontrollable. Many a local person remembers the sight of J. W. G. in a rockaway carriage, with red beard flowing, driving at a high rate of speed. His control of horses was all the more remarkable because much of his adult life he labored under the handicap of one artificial leg.

He loved to ride over the county. There was scarcely a farm where he had not drawn the deed or mortgage, held a farm sale, or conducted a funeral service and he knew something interesting to tell of each place.

This background of intimate local contacts colored his preaching and though not a polished speaker he always was interesting and dynamic.

He died, May 31, 1929, at the age of 62, and is buried in Macpelah Cemetery in Lititz. His widow survived to her ninety-eighth year. (For picture see page 87.)

IRWIN SEYMOUR HOFFER (1887-1962)

Irwin Seymour Hoffer was born November 29, 1887, near Annville, Pennsylvania, the second child and eldest son of John and Susan Bucher Hoffer. From both sides the family heritage derived from Swiss antecedents. Hans Bucher, a physician, had migrated from the Canton of Basle in 1735, and John Hoffer, a coverlet weaver, from the Canton of Berne. These ancestors were dedicated to leading Christian lives in accordance with the dictates of their consciences; persecution for their beliefs had caused many of them to come to the New World.

This grandson of Jacob Bucher spent his boyhood days on the farm and early showed his lifelong propensity for education by insisting on starting to school with Ada, his older sister, when he was four years old. In Palmyra, where his family moved when he was 10, he graduated as valedictorian of his high school class. During this period he joined the Spring Creek congregation of the Church of the Brethren. This call to the church engendered a strong allegiance that motivated major decisions through his lifetime.

At the age of 16, Irwin Hoffer began his teaching career in an elementary school in Palmyra. Summer jobs on the farm provided funds for further study at Millersville Normal School. After two years he obtained a teaching certificate, and spent the next three years, (especially happy ones he would often recall), teaching mathematics at the Normal School. Progress in his work and in the church made him feel the need for more training in the field of education.

Encouraged by his former teachers and despite financial problems, he enrolled at Harvard University in the fall of 1915. Thus began a course of study that proved a unique and gratifying experience, and set patterns of excellence in scholarship and thought that were to serve him through life. Graduating *cum laude* in 1918, he accepted a position teaching mathematics at the Horace Mann School in New York City. From here he enlisted in the Army and was assigned to a unit doing psychological testing of recruits at Camp Greenleaf, Macon, Georgia. This assignment proved so interesting, its stimulus later resulted in his taking a master's degree in psychology at Columbia University.

Upon his discharge from the army in 1919, Irwin Hoffer came to Elizabethtown College as an instructor, teaching mathematics, psychology and other subjects.

The editor well remembers being one of two students comprising an analytical geometry class, taught by Professor Hoffer in a summer session during this period. One student would be sent to the blackboard in the front of the room, and the other to the board on the side of the room to solve a problem. After the students had covered practically the entire blackboard with mathematical

computations, Professor Hoffer would quietly say: "Now I'll show you a short cut," and in about a minute he did just that.

During this period he was ordained to the ministry, and preached extensively in churches associated with the college.

At Elizabethtown he met and married a fellow faculty member, Floy Crouthamel. They started their home in the faculty residence known as the Orchard House at the edge of the campus. Two daughters were born here, Floy and Martha. These years were fruitful ones also in the college and church work.

In order to continue graduate studies in the field of mathematics, Mr. Hoffer enrolled in the Harvard Business School and from 1925 to 1929 the Hoffer family lived in Massachusetts. In addition to his work as a student he taught classes at Radcliffe and Simmons Colleges. These years overflowed with hard work and with the exciting stimulation of new friends and a new countryside. Gradually, however, as the children grew, the lack of opportunity to associate with a Brethren fellowship became a pressing concern. Consequently, upon completion of the graduate course he declined an instructorship at Harvard in order to return to Pennsylvania. In 1929 the Hoffers moved to suburban Philadelphia and Mr. Hoffer began his association with Temple University. The family became members of the Germantown Church of the Brethren and took an active part in its life. Both daughters were baptized into the church.

For 27 years Professor Hoffer taught statistics and quality control courses, and later also directed the graduate students program. The foreign students depended on his guidance in their academic life and sought his friendship and counsel outside of the classroom. To many of these students the Hoffer home was theirs while in this country. This continuing interaction with youth helped him maintain an alert and forward-looking posture. A stimulating teacher, he imparted his own high ideals and steadfast faith along with the subject matter.

While teaching at Temple, Professor Hoffer activated the Philadelphia Chapter of the American Society for Quality Control, a professional organization made up of business men and educators. They applied statistical methods to improve the quality of products manufactured in the Delaware Valley. The Society honored him for his efforts by establishing the Irwin S. Hoffer Award, given each year for the most outstanding work done in the Delaware Valley area.

In 1952, Elizabethtown College conferred upon Professor Hoffer the honorary degree of Doctor of Laws.

For 41 years Dr. Irwin Hoffer was a minister in the Church of the Brethren. Twenty-three of these were as a member of the Ambler, Pennsylvania, congregation, where he served for many years as elder and moderator. The ministry took him into every Brethren church in the North Atlantic District, preaching, teaching, conducting business meetings, and love feasts. With lifelong dedication his activities were determined by the church work he believed necessary for the growth of the Kingdom.

In 1959 Brother and Sister Hoffer retired to live in Lancaster, Pennsylvania, and health required him to curtail activities.

On May 27, 1962 he departed this life very suddenly. His pass-

ing was so peaceful, one realized that he died as he had lived, resting his concern with the heavenly Father, and exemplifying the belief he so often expressed, "We do not walk alone through life."

BENJAMIN K. HOTTEL (1850-1942)

Benjamin K. Hottel, born May 22, 1850, in Upper Saucon Township, Lehigh County, Pennsylvania, was the son of Abraham and Hannah Kauffman Hottel. The house in which he was born is still standing and is located on the farm situated along the road leading from the Yoder's School House Road to Flint Hill. When he was seven years of age, his parents moved to an adjoining farm near Passer, but across the line in Bucks County, and here he spent the rest of his days. He attended public school and assisted his father in operating their farm. On November 18, 1871, he married Sarah Ann Stauffer, daughter of Abraham and Sallie Yoder Stauffer of Upper Saucon Township, Lehigh County. They had seven children: two daughters, Lizzie and Lillie died in infancy; Emma, deceased, had been married to William Gross; Ida, deceased, had been married to Jacob Steiger; Tillie, widow of Milton Funk, resides at 716 West Broad Street, Quakertown; Martha, widow of Jacob Mindler, is living in Springfield Township; and one son, Abraham, deceased.

Upon the death of his father he took over the farm and carried on extensive farming operations, at one time owning six farms with a total acreage of approximately 600 acres. However, he continued living on the old homestead, which is located along the road leading from Passer to Coopersburg and is at the present time owned and occupied by Russel Becker.

Brother Hottel was a devout churchman. While still a young man, he did considerable evangelistic preaching, and, at the age of 20, he became minister of the Springfield Church of the Brethren, which he served until his retirement in 1934, after 64 years of continuous service. The church which he served stands on ground which his father had donated, and he later gave additional land to the cemetery. The lives of few men exemplify so strongly the Golden Rule as did that of Brother Hottel. He was charitable, meek, and humble in his manner, had a kind and gentle disposition, and an unusually even temper, that was not easily turned to wrath. His personal traits and characteristics are becoming all too rare in this busy and materialistic world.

In addition to being a devoted churchman, in 1880 he started a lumber business which he conducted in connection with his farming and preaching, and six years later, in 1886, he purchased his first saw mill, which was the beginning of vast lumbering operations. At one time he operated six mills and had large holdings of timber land in Bucks, Lehigh, Northampton and Schuylkill counties. At the peak of his operations he used from 30 to 40 head of horses and mules, and employed 40 men. The Bethlehem Steel Company was his best customer, and many shipments of his lumber were exported to Europe and the British Isles. He supplied the needs of trolley, telephone, and railroad companies from far and near. On February 6, 1912, he was elected director of the Quakertown National Bank and served in that capacity until his death. He was also a director of Grand View Hospital at Sellersville. He was one of the promoters and served as a director of the Quakertown and Eastern Railroad,

which was a single track road extending from Quakertown to Riegelsville. This road, which started operations in 1898, hauled mostly freight, and discontinued in 1934.

He died on February 6, 1942, and is buried in the cemetery adjoining the Springfield Church of the Brethren, which is just a few hundred yards from the home in which he had spent almost his entire lifetime.

JONATHAN G. REBER (1863-1947)

Essentially an unlettered man, not gifted with eloquence, Jonathan G. Reber nevertheless conveyed an unmistakable sincerity straight to the hearts of the hearers of his preaching. This is as he is remembered in his later years, for he is said to have been quite eloquent in the Pennsylvania Dutch dialect in his earlier ministry. The appeal of his sometimes stumbling and fumbling messages lay in the seriousness with which he took the commands of his Lord. Deeds in the name of Christ are always superior substitutes for words, in the pulpit as well as out in the world. This was the secret of the impression he made on his hearers who themselves were then not so highly educated as to resent this evident lack of education. Often impetuous and impatient in act and conversation, he had a warmth of spirit that helped to build faith in Christ in spite of these and other faults.

The deeds that projected his messages to his hearers, in the pulpit or out, were based on his unmistakable personal commitment to his Lord and Savior, Jesus Christ. This, in his view, required not only a symbolic separation from the world by means of the plain clothes and beard he wore, but a real separation of life and pocket-book from worldliness. Among the concrete evidences of this separation from things temporal and dedication to the spiritual kingdom were his generous support of the Brethren mission program in India and the American Bible Society. These and many other activities he supported under a long-term partnership with Christ by which he gave a substantial portion of his income to the church.



Umalla church in India, built through Jonathan Reber's help while Catharine Ziegler was a missionary in India.

Brother Reber was born on July 25, 1863, near Bernville, the second child of Daniel and Catharine Gicker Reber. On May 12, 1883, he married Clara K. Snyder. Both were members of the Reformed Church but soon after marriage became members of the Church of the Brethren. He began more than a half century of service in the ministry on April 18, 1891; later he was ordained to the eldership and served as elder in charge of the Maiden Creek congregation for many years. He also became the first superintendent of the first Sunday school at this church. That was on April 14, 1901.

A not-to-be-forgotten highlight of his ministry was his service to the Brethren worshipping at the Pricetown meetinghouse some 14 miles from the home church. Every six weeks he would get up in

the early hours to make that trip with a horse and buggy to fill the pulpit there. During the winter snow the trip was made in a sleigh. Some of the older sons and daughters of the family recall how hot bricks from the stove oven kept their feet warm under the blankets while they made the trip with him.

True to the tradition of the free ministry, Brother Reber supported his wife and a family of 13 children: William, Adam, Henry, Howard, Jonathan, Jr., Lewis, Katie, Edna, Alice, Clayton, Irwin, Raymond, and Norman. Only Irwin did not live to adulthood. In this responsibility Brother Reber succeeded better than the average father, while also doing his church work. Also, true to the tradition of a minister's wife, Sister Reber carried on nobly with her ministry of hospitality to visiting ministers. She entertained innumerable church workers and impressed many with her quiet devotion and dedication to a church in which she was not reared.

Carpentry was the first work that Jonathan Reber turned to after he left his father's farm near Bernville. Friends recall that he would walk to a week's work from Bernville to Robesonia. Carrying his tool box, he would leave on Monday and not return until the end of the week. Later he worked at a carpentry shop in or near Bernville. However, his strong, independent nature soon grew restless working for others, and in 1893 he organized his own Reber Wagon Works at Centreport with sons Adam, Howard, Lewis, and Jonathan, Jr., helping him as they became old enough. His wagons were widely sold in Berks and neighboring counties and some are still in use on farms, monuments to the durability that was built into them.



Finished product of Reber Wagon Works, Centerport.

In approximately 1912 he started in the coal business, after selling the wagon works to the sons. He went to Carbon County to become a part owner and operator of a coal washery known as the Drifted Anthracite Coal Company on the Lehigh River north of Bowmanstown. Sons Howard and Jonathan, Jr., later joined him in this venture, which proved to be the most financially successful of his career.



Close-up of pump boat at work.

Being a Brethren very much "in order" in those days, Brother Reber took his flowing beard with him to Carbon County. Thus he cut a peculiar figure in non-Brethren territory. Irreverent and uncouth Pennsylvania Dutch natives used to call him "Der Kola Pitty", for his bearded face was black with coal dust. This phrase meant something roughly equivalent to "the coal punk." Derision, however, later

turned to respect, at least from most of the natives, after he became known and they began to realize that the black operation on the Lehigh was stupid like a wild turkey.

After he became established Brother Reber moved his family to Bowmanstown, maintaining a home both there and at Centreport.



Nathan Martin and I. W. Taylor, rear row first from right and second from right, respectively, visit the Jonathan Reber, Sr., Jonathan Reber, Jr., and Howard Reber families in Bowmanstown. Visitors said to be on a mission which resulted in starting Long Run.

This involved weekend commuting to preaching engagements at Maiden Creek. More than one car was worn out over the then 40 odd miles of rocky roads between the two towns. The youngest son of the family recalls bouncing up and down on the back air cushion seat of an old Overland while making these frequent trips.

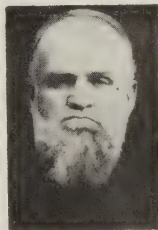
After his retirement from the washery, Brother Reber became director of the First National Bank at

Bernville. For many years he engaged in sawmill activities as a partner in the firm of Christman, Schaeffer, and Reber. He also became interested in rehabilitating two farms, one of which had been the Reber ancestral homestead since before the Revolution. Here he built a summer worship pavilion and a cottage, both overlooking a dam he constructed.

He did not forget his ministry during the sunset years. Many school children of that period possess New Testaments which he passed out to them at many schools in the neighborhood, also including classes of school children at Weissport, where one of his sons was principal.

Sister Reber went on to her reward on August 11, 1932. Later he married Malinda B. Schaeffer, who also preceded him in death.

Jonathan Reber died at Ocala, Florida, June 8, 1947. He was put to rest with his fathers in the View Point Cemetery of the Maiden Creek church.



Jonathan G. Reber

SAMUEL N. WOLF (1862-1942)

Elder Samuel N. Wolf, a lifetime resident of Akron, Pennsylvania, was the son of George K. and Susanna (Netzley) Wolf, natives of Akron and Millport, respectively. He was the third child in a family of five, all of whom preceded him in death. His younger sister, Emma, was the wife of Elder David P. Snader, also of Akron. He was preceded in death by three wives, namely Lizzie C, (nee Hackman) Wolf who died December 19, 1916, Emma (nee Oberlin)

Wolf who died February 26, 1931, and Lizzie (nee Hagy) Showalter Wolf who died March 28, 1942.

Having a great fondness for children (though he had none of his own), he was known to a host of relatives and friends as "Uncle Sam." He served the orphanage at Neffsville for many years, and was instrumental in placing numerous children in foster homes. To these he was also known as "Uncle Sam", and was met with smiles of joy as he made his yearly visits to these homes to see that all was going well between child and foster parents.

His ardent love of music was largely manifested when he brought forth the melody in his soul as he led the congregational singing of the great hymns of the church for many years.



S. N. Wolf

He was zealous in the service of his Lord in both a material as well as a spiritual way, serving in this capacity not only as a lay member, but as deacon, and later in the ministry, and as elder in charge until there was a physical decline in his abilities.

He had a keen sense of helpfulness to his kin as well as to others in time of need; he did much to help preserve the Steinmetz meetinghouse until it was razed in 1939; he also contributed considerably to the alteration of and addition to the Akron house.

He was borough school director for a number of years and was one of the charter trustees of Wolf's cemetery in Ephrata Township.

In his early life he was in the business of cigar manufacturing, employing as many as 100 people who made cigars by hand.

He was one of the original founders of the Miller Hess and Company shoe manufacturers in 1901. Having been a salesman for the shoe company, he helped to promote the business which was incorporated February 21, 1911, at which time he was elected vice president. He served in this office until February 16, 1916, when he was elected president of the company and served in this office until his death, April 28, 1942.

He was also one of the founders of the Highland Shoe Company, and served on the board of directors from its inception in 1924 until the time of his death.

He was characterized by seriousness with a mixture of humor, in its proper place.

HARRY B. YODER (1870-1944)

Harry Benjamin Yoder, son of Christian and Rebecca Johnson Yoder, was born in Paradise, Lancaster County, Pennsylvania, on April 17, 1870, and lived most of his life in Lancaster city.

In 1892 he was married to Elizabeth Haverstick, daughter of Abner and Martha Gerlach Haverstick.

Before his marriage, he was a member of the Methodist church, but became a member of the Lancaster Church of the Brethren on March 17, 1893. On August 11, 1900, he was elected to the office of deacon, on August 8, 1906, to the ministry, and was advanced to the second degree in 1907. He became pastor of the Lancaster city



H. B. Yoder

congregation on January 21, 1908, was ordained to the eldership, August 8, 1910, and became elder in charge of the Lancaster congregation on July 9, 1913.

He served on the District Mission Board, several times as a trustee of Elizabethtown College, and for 35 years as a trustee and the treasurer of the Neffsville Children's Aid Society. Because of love and concern for children, Brother and Sister Yoder spent many hours visiting and encouraging children who were in foster homes under the care of the Aid Society.

Their only child, Martha Rebecca, died at the age of seven years.

After 12 years as pastor of the Lancaster church he resigned to go into the retail clothing business, but served as part-time pastor for five years.

Always a friend of young people, Brother Yoder married many young couples from neighboring Brethren churches, either in the Lancaster parsonage, or in their homes. He was a successful evangelist and held many evangelistic meetings in the District. The Yoder home was a place of welcome and kind hospitality. They celebrated their fiftieth wedding anniversary in an appropriate church service in May, 1942. He provided for a financial contribution and the giving of his library to the Lancaster church after his death, which occurred at his home at 518 East King Street, Lancaster, Pennsylvania, on May 4, 1944, at the age of 74. Services were held in the Charlotte Street Church of the Brethren with Pastor F. A. Myers, Elder James Moore, and home ministers John D. Ebersole, and William E. Glasmire officiating; interment was in the Greenwood Cemetery, Lancaster.

WALLACE M. ZOOK (1870-1932)

Wallace M. Zook was born to Henry and Mary McQuate Zook, August 15, 1870, in Ephrata Township. He was the oldest of four boys. His father was a miller and as a boy Wallace helped in the mill.

He received his education in a one-room school at Camp Grove and at Millersville State Normal School. He taught school for one year. He left teaching, followed his father's occupation and became a miller. He was manager of the Millport Roller Mills at the time of his death.

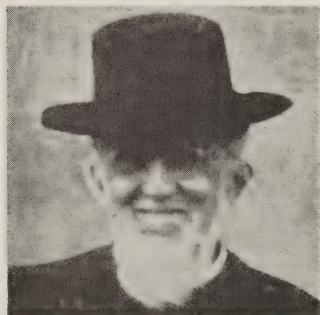
He was married to Alice H. Lutz at East Petersburg on October 30, 1892, by A. S. Hottenstein. To this union were born ten children. In November, 1893, he and his wife united with the Church of the Brethren at Middle Creek.

On January 15, 1914, the church met in regular council and elected Wallace M. Zook to the ministry. He was a good counselor, a quiet man who lived the life he preached. He was a good neighbor and willing to help anyone in need. He passed away, March 17, 1932, at the age of 62.

3. Laymen in Business and the Professions

THADDEUS STEVENS BECK (1850-1939)

Thaddeus Stevens Beck was born on September 25, 1850. He served as a deacon in the White Oak congregation for 38 years. He and his wife, Annie Brandt Beck, were well known for their many charitable deeds, and their interest in church work in general. They were the parents of ten children, but it seemed that there was always room for the visiting ministers who came into the congregation.



T. S. Beck

In 1899, T. S. Beck ventured into the furniture and undertaking business in Manheim, with David Hummer as a partner. This was done against the advice of well-meaning friends, as neither of the two men had any experience in this particular field. A cigar factory, which had failed in business was rented for \$10.00 monthly, and each partner invested \$600.00 toward stocking the new store.

An original ledger, covering their first three years in business, shows some amazing figures. Prevailing wages for labor were ten cents an hour. The cost of a funeral was as low as \$28.00. Prices on merchandise sold were: six chairs and a rocker, \$7.99; bed spring, \$3.00 to \$4.00; bedroom suite, \$25.00 to \$32.00; refrigerator, \$13.00; to \$16.00; parlor suite, \$33.00; sink, \$7.00; sideboard, \$14.00; feathers, \$.70 per pound.

A large portion of their business was done on the barter system, or a long wait for cash. Records show the following taken in, to pay for furniture or funerals: one ton of hay, \$7.00; one bushel of apples, \$.75; one ton of coal, \$3.25; shoeing a horse, \$.50; one horse blanket, \$3.50; painting house, \$23.00; fish, \$.25; 100 pickles, \$.30; four quarts of blackberries, \$.20. One purchase of 283 board feet of walnut wood for constructing coffins was made at a cost of \$11.32.

When, in 1912, David Hummer retired from the steadily growing business, Elmer Beck returned from California, became a partner, and the name of the business was changed to T. S. Beck and Son.

In 1925, at the age of 75, T. S. Beck retired from the business, and his place was taken by his son, Paul. In 1946, another son, Abram, joined the firm, and the business continues today under the name of Beck Brothers in both Manheim and Lititz.

T. S. Beck died on December 15, 1939, in his ninetieth year.

PHARES N. BECKER (1863-1913)

Phares N. Becker, son of John and Kathryn Nauman Becker, was born near Mastersonville, Lancaster County, on May 30, 1863.

He attended the community one-room school, and later taught for several years. One of his schools was Chestnut Grove near Ruhl's United Brethren church, and another was the Mt. Hope school

near the Grubb Mansion. He not only taught the children the prescribed curriculum, but he also organized a reading circle and inaugurated a lyceum course to provide wholesome entertainment for the entire community. In the Mt. Hope community the Grubb family, early proprietors of the Cornwall ore mines, encouraged the young teacher in his extracurricular activities by helping him to provide hundreds of books for his school library. Many former pupils testify to the inspiration and the introduction to good literature and high ideals received here.

Phares united with the Church of the Brethren early in life, and was a faithful member of the Chiques congregation, as well as an untiring worker in the church. He was a booster of the moral tone of community life. With his brother, Samuel, he organized the first community Sunday school in Ruhl's United Brethren Church.

He was united in marriage with Barbara Zug, daughter of Emanuel Zug, and to this union were born two sons: James, who died at the age of three, and Orville, who passed away in Colorado, a victim of tuberculosis, several years after his father's death.

After his graduation from Jefferson Medical College, he practiced medicine in his home community of Mastersonville. Here he literally gave his life for the people whom he loved and served.

He kept three horses in his stable. Frequently, because of road conditions and the large territory which he had to cover, he would use all three horses, in turn, in order to continue his day and night practice. Unfortunately, since there was only one Phares Becker, he was kept busy on all shifts.

Dr. Becker was an ardent temperance worker and never prescribed liquor as a medicine. He kept abreast of the medical progress of his day, and was the first physician in his area to own and use an x-ray machine. He was also the dentist for the community.

His wife was of great assistance to him, and a community leader in her own right. One night he was called out at midnight, after having retired only an hour earlier after a hard day. Upon his return, Mrs. Becker suggested that he sleep late in the morning, assuring him that she would do the barn chores. When she went to the barn before dawn she stumbled over a bag of oats in the darkness of the feeding entry and wondered why the doctor had left it there. However, when she had completed her work in the barn and was about to return to the house she noticed that the bag of oats was gone. Her early arrival at the barn that morning had interrupted a thief.

Medical fees were not high in those days, but even so, many doctor bills were left unpaid, and to cap the climax, some people stole his horse feed.

Gradually, his unselfish service, rendered day and night, so weakened his body that it was an easy prey for tuberculosis. The last three years of his life were almost a living death. During the last three months of his life his coughing paroxysms would not allow him to sleep, but on his last day he told his family that he would rest that night, and so, on September 13, 1913, at the age of 50 years, 3 months, and 13 days, he entered into rest. (The editor is reminded of the seventeenth century French writer, Paul Scarron,

who spent the latter years of his life in excruciating pain, unable to move from his chair, and who wrote the following as his own epitaph "He who sleeps here . . . suffered death a thousand times before he lost his life. Passer-by, make no noise here, and be very careful not to wake him, for this is the first night that poor Scarron has been able to sleep.")

Dr. Becker was buried in the shadow of the Chiques church in which he loved to worship. He, like the Master whom he served, is remembered as one who went about doing good, and who gave his life for others.

JAMES H. BREITIGAN (1885-1947)

James H. Breitigan was born August 1, 1885, in Mt. Joy. After attending public school in his home area he entered Elizabethtown College, graduating in the Commercial department in 1905.

His vocational career began as a bookkeeper for the Wellington Corn Starch Factory in Lititz. Shortly thereafter he became associated with the Farmers National Bank of Lititz and served consecutively as teller, assistant cashier, cashier, vice president and trust officer to the time of his death.

In the community of Lititz he was active in nearly every cultural and business organization: Rotary, Chamber of Commerce, the County Chapter of the American Institute of Banking, and the Lancaster County Sunday School Association.



James H. Breitigan

He was always dedicated to the interests of his church. He was a charter member of the Lititz Church of the Brethren. Through the years he served as Sunday school teacher and superintendent, as delegate to District and Annual Conferences, and on many committees. He was particularly interested in the financial program of the church and yearly prepared the financial statement and budget of the local church.

He was a layman and deeply interested in the work of laymen. It was largely through his planning that the Men's Work Organization of Eastern Pennsylvania was established. Also, he served 11 years as a member of the National Council of Men's Work.

In manner, he was quiet and unassuming. He was not a gifted public speaker, but was favorably known for his understanding of fiscal matters, and for his patient and meticulous planning for better things in his church and community.

He died September 17, 1947 and was buried in Longenecker's Cemetery, near Lititz.

ABRAHAM HARLEY CASSEL (1820-1908)

The first Cassel family, for whom records are available, lived in Kriesheim, the Palatinate, Germany. The head of the family was Yelles Kassel, who was born in 1614 and died in 1681.

The Thirty Years' War, which raged from 1618 to 1648, made a profound impact upon his life. Since he was a renowned Mennonite minister, Yelles Kassel's life was in constant danger because of his

religious convictions regarding war, swearing an oath, and retaliation.

William Penn made his first visit to Germany in 1671 before he had received his grant of land in America. He made his second and third visits to Germany in 1677 and 1681. Having learned the German language from his mother, who was Dutch, Penn was able to preach his doctrine of non-resistance to the religious groups who were deeply impressed by it. He told them about his tract of land in America where those who sought this new religious freedom could practice their religious faith without interference and restraint.

William Penn was so effective in his preaching in the German language that the first family of Cassels decided to come to America. They arrived in Philadelphia on November 20, 1686, and settled at Germantown. This was the family of Johannes Cassel, presumably a son of the Yelles Cassel, mentioned above.

Abraham Harley Cassel was born on September 21, 1820. He was the great-great-grandson of Hupert Cassel, who came to Pennsylvania about 1715 or 1720.

In writing about his own family background, he states:

I was born of very poor parents in Towamencin Township, Montgomery County, Pennsylvania, in a lonesome by-place, far from any public road or village, on September 21, 1820. My father, Yelles, and his ancestors were all Mennonites and were among the first Germans that came across the ocean by the personal invitation of William Penn, who was then traveling through Germany, about 1682. My mother was Mary or Polly Harley, a granddaughter of the famous printer and elder, Christopher Saur, of Germantown, and a granddaughter of Peter Becker, the first elder of the Brethren in America.¹

When Abraham was 14 his father bought the farm on which the former grew to manhood and which he later purchased for himself. It was here that he established his library. This farm had been the old homestead of Abraham H. Cassel's maternal ancestors for several generations. His great-grandfather, Rudolph Harley, Peter Becker's son-in-law lived on this farm for many years. Both Becker and Harley are buried in the family graveyard at Klein's meeting-house, located a mile east of Harleysville, Pennsylvania. The Indian Creek Church of the Brethren is situated on a tract which was formerly part of this farm on which Peter Becker lived.

His Books and His Education

Abraham was the youngest of the four children in the Yelles Cassel family. Even as a small child, he had an unusual interest in books and a fondness for reading. But his father was violently opposed to education, as the following quotation indicates:

¹Quoted from *The Harleysville News*, under date of January 15, 1896. This was a reprint from *The Norristown Herald*.

Many of the unlettered Germans in his state and neighborhood, in consequence of a supposed attempt in a previous generation to proselyte their children by compelling them to attend schools in which the religion of rival sects was taught, were averse to giving a boy an opportunity of gaining more than the rudiments of an education. This view was held by his stern father, who endeavored to crush his son's desire for private study and reading by imposing upon him an extra amount of farm work. But Abraham seemed to have been born with a love for books; as a child his attention was attracted to a book more than any other plaything. An elder sister taught him to read in his eighth year by the side of her spinning wheel. His only additional advantage was six weeks' attendance at a country school near his home²

Every cent which Abraham secured he spent for books, but he was not permitted to bring them into the house. For a long time he would hide them in the barn and secretly pursue his studies of mathematics, including algebra, and geometry, as well as German literature.

Because he received no money at home, Abraham clandestinely would pick berries and dig roots and collect herbs on Sundays for the family doctor in Harlevsville, who would pay the lad double prices because of his sympathy for the boy.

When Abraham's parents learned of the boy's successful efforts at earning wages, they ordered him to clothe himself with the money he earned. But still Abraham remained undaunted. Rather than be without books, he chose to go barefooted and ragged, even in the coldest weather.

The editor of the *Philadelphia Inquirer*, Sunday, August 31, 1890, interpreted the educational background of Abraham Harley Cassel in the following terms:

Mr. Cassel's boyhood was passed in a neighborhood which offered very few inducements for literary pursuits. The staunch German yeomanry looked with distrust upon education and literature and even argued that vice and crime were sure to follow in the paths that scholars tread. They therefore preferred ignorance and innocence than to have their faculties exposed to the temptations of the times, and this erroneous opinion prevails even to the present day in the community where Abraham H. Cassel was reared. . . .

The nearest railroad station was fourteen miles distant from his home; the mails were delivered only once a week, and the boyhood days of this ambitious youth were spent in the extremest self-denial, yet Abraham Harley Cassel accomplished in his lifetime what the great majority of men have done in more favorable circumstances and living in better times.

²Cassel, Daniel Kolb, *History of the Cassel Family, a Genealogical History of the Cassel Family in America*, Norristown, Pennsylvania, 1896, pp. 72-73

Abraham Harley Cassel was indeed determined to acquire an education. The zeal with which he endeavored to learn is told in *The Sunday Inter Ocean*:

To thwart his book love, the father gave him endless tasks on the farm, so that nearly all his time was occupied in strenuous labor. When he sought to read at night the feeble light was denied him. A sympathetic storekeeper gave him a pound of candles, but one night the father discovered the light burning in the attic bedroom and the lad poring over a book. Thereafter, Abraham was compelled to go to bed in darkness. Then a Yankee peddler heard the story of young Cassel's struggles and encouraged the boy to await his next visit, saying he had read of an invention in France whereby candles could be lighted without the aid of fire, and he intended to investigate. After a time, he returned with a box of matches, the first ever seen in that township. Abraham paid 25 cents for about 25 matches and thereafter he had light, the precious matches and candles being concealed in an old desk. . . .

The fame of the lad went abroad, and kindhearted friends came to remonstrate with the father, several wealthy men offering to pay for Abraham's education. But the father's answer invariably was, "If you give a child learning, then you fit him for forging, counterfeiting, or for any other wickedness which an unlearned man would not be capable of doing". And so new tasks were set for the lad to make him forget his better endeavors. As the result of the continuing opposition and frustration, Abraham's health was so impaired that he was of little value on the farm.³

It is interesting, at this point, to turn to Abraham Harley Cassel's own writings and discover therein the feelings of the boy concerning this paternal suppression of his yearnings. Abraham himself said:

Then, as a last resort, I was compelled to work far beyond my age and ability, in the hope of crushing this propensity by hard labor. But instead of that, it so completely broke me down that I became a confirmed invalid before I was 16.

As I was then of not much use at home, I was apprenticed to a cabinetmaker. I liked it right well, but soon took so very sick that he despaired of my being able to do much soon, and was so full of work that he needed a hand immediately. Consequently, he took me home and got another. After being home about a year, I broke down again from overwork and study. I was then engaged to an uncle as a clerk and salesman in a very extensive country store business.

³The *Sunday Inter Ocean*, "Farmer as Librarian", September 16, 1900.

My uncle soon gained confidence in me and let so much of the business devolve upon me that my responsibilities became fearfully great and arduous so as to leave me no time at all for study or mental improvement.

Because of his insatiable desire for knowledge and his ability to convey to others his enthusiasm for learning, it was natural for him to enter the profession of teaching. It appears that he thoroughly enjoyed the role of schoolmaster. His entrance into the teaching profession was recorded in his memoirs with the following entry:

Meanwhile, I had several solicitations to take a school, one of which I finally accepted and commenced teaching German and English on October 2, 1840.⁴

Abraham's accounts of his experience as a school teacher throw light on the thoroughness and the dedication with which he gave himself to education:

Teaching was very difficult at that time, as there was no uniformity in books. The pupils came with any kind of books that their fathers or grandfathers used in their day. I was obliged to teach out of about a dozen different arithmetics, besides a number of different readers. . . .

I was professionally a teacher for eight years, summer and winter, in different localities, as high as eleven months in a year, which exempted me from all military fines and duties.⁵

Through his success as a teacher and his reputation as an authority on colonial American history, his fame spread from Montgomery County, into the rest of the state of Pennsylvania, and even beyond. He was well informed in many areas, a fact attested to in the following statement made by Abraham Cassel in his later writings:

Although I had no special taste for farming, yet I stuck to it till I was literally worn out, notwithstanding I had several offers of situations by Philadelphia merchants, also of being a cashier of a bank. I was appointed Assistant Marshal for the Census of 1870 and since that for United States District Juror without my knowledge or consent.⁶

His Marriage

A demure Quaker lass stopped by the gate of Yelles Cassel's farm one day to ask for a drink of water and to inquire what direction she should take to reach her destination. So enamoured did Abraham become of this shy damsel that from that moment his peace of mind was gone; for until then he had resolutely decided on the single life.

⁴The *Harleysville News*, Wednesday, January 15, 1896.

⁵Ibid.

⁶Ibid.

His inner torment caused him to turn to fasting and praying; but, as he recorded later, his prayers were all answered with the instruction that he must marry her, that the Lord had chosen her for him.

Evidently Abraham's parents did not receive the same answer to their prayers, for they opposed the romance with great vehemence. Elizabeth's English Quaker descent and her half-orphan status were so objectionable to Yelles Cassel and his wife that they proposed to their son that he should marry "any one else, not her." The same determination that motivated young Abraham to acquire learning prevailed in the choice of a wife, and he answered his parents with the remark that it would be "her or no one else, as I was not in want of a wife."

In spite of all opposition, Abraham Harley Cassel and Elizabeth Rhoads were married by Elder Jacob Reiner on April 1, 1843. Shortly thereafter, Elizabeth united with the church of her husband.

Practically abandoned by their families, the young couple was left entirely to its own resources during those first years of married life. Abraham graphically records the hardships which they endured:

I had but little in the world besides books. And the object of my love was also very poor—a half-orphan girl, who had, I might say, nothing towards housekeeping . . . Our means were so limited that for the first year we did not consume a pound of meat and the second but very little. But out of respect for erring humanity, I will draw a veil over the first few years of our housekeeping and let the remembrance of our privations be buried in oblivion. But we had reason to believe that the Lord was with us, for we were blessed in "basket and in store" beyond our utmost expectations.⁷

Described by one of her acquaintances as "the sweetest woman I ever knew," Elizabeth quickly endeared herself to her stern parents-in-law. Abraham happily recorded this transformation:

My parents soon became reconciled to my choice so they soon thought she was "one in a thousand" whose price was above rubies, and that I was not worthy of her.⁸

Elizabeth's soft *thee's* and *thou's*, her friendly persuasiveness, her quietly influential manner, as she calmly performed her tasks in the home and in the garden amidst her flowers, cast an aura of peace over the Cassel home.

Abraham Harley and Elizabeth Cassel had eight children: Yelles, Ella Baugher's grandfather; Henry, who died at the age of six; Sara, who married Daniel Booz; Mary, who passed away at two years of age; Priscilla, who married Levi Stauffer; Amanda, who remained unmarried, and lived with her parents until their death;

⁷Ibid.

⁸Ibid.

Hannah, who was married to John Shisler; and Rosalinda, who was married to Daniel Young.

The story of Abraham Harley Cassel and his beloved wife could be a book in itself. His love for this woman who brought understanding and affection into his life is tenderly expressed in the more than fifty poems he wrote in her honor. One of these follows:

A PARODY

(Written for Elizabeth Rhoads)

You remember the time when I first sought your home
When a smile, not a word, was the summons to come
When you called me a friend, and you found with surprise
That our friendship turned out to be love in disguise.

You remember it—don't you?
You will think of it—won't you?

Yes, yes, of this the remembrance will last
Long after the present fades into the past.

You remember the grief that grew lighter when shared
With the bliss you remember, could aught be compared?
You remember how fond was my earliest vow?
Not fonder than that which I breathe to thee now.

You remember it—don't you?
You will think of it—won't you?

Yes, yes, of all this the remembrance will last
Long after the present fades into the past.

Abraham Harley Cassel's great attachment to books and his awareness of their value has already been mentioned in this biography. But it is difficult to portray, the dedication and zeal which this man exhibited for over four score years in his search for wisdom and enlightenment as they are found on the printed page.

At the age of eight, Abraham was already collecting books. By the age of ten, he was even more intense in his desire to gather together a library; this is evident from the childish note reproduced below:

February 26th, A.D. 1830

Pleas to send me 20 dozens of them little books
and I wish you would pick em out for I want of every
kind of penny books thats in the world. Note by
—I want 12 dozens of them longley ones and 8 dozens
of the square ones—and I wish you would pick them
out with the nicest kovers for me.

Note—I whant none of the pictured alphabets and not
so many of one kind and if you do so you will oblige
me.

Abraham Cassel

Many were the methods employed by Abraham in his collection of volumes; he "searched many garrets and other out-of-the-way places for such old, cast-off books and papers, which I preserved like precious treasures." When he began to teach school at the age of 18, he followed the custom of "boarding around" with the scholars because he earned no salary. He reported later that as he went from home to home, he would beg and buy as many books as he could.

Along with his aesthetic appreciation for fine literature, there existed in this man a sense of business acumen and financial acuteness. Hence, the pleasure he received from his books, plus the economic awareness inherent in Brother Cassel, caused him to prosper materially. He bought and sold books, often realizing great profits. As he accumulated more money, he imported rare and valuable books from every part of the civilized world. There were books from Europe, Asia, China, Japan, and Hindustan; this enviable collection contained early documents of rare colonial histories.

Abraham Harley Cassel journeyed far in search of books. He walked westward as far as the Mississippi River; he travelled to many different states and covered 6,000 miles on one trip alone. On each trip, he faithfully wrote letters, affectionate and humorous missives, to his "beloved hen and little chickens" at home. These letters are carefully preserved and are enlightening commentaries on the times and conditions of the mid-nineteenth century. In one letter he relates how he "took the Fast Express and flew at Lightning Speed" to Altoona, the "greatest manufacturing place of Iron Machinery in the U.S." In another letter, he tells of the dangers involved in a trip to Pittsburgh:

At length we have reached that dingy, dark, and dirty city of Pittsburgh way over on the other side of the great Allegheny and Kittatinny Mountains and feel quite relieved in my mind for it is so dangerous to pass them that I was afraid to undertake it but thank the Lord we are safely over them. It makes a person feel pretty queer to be winding through dark ravines and short curves 1,300 feet above the surrounding level.

And so the library grew and Abraham Harley Cassel's fame spread throughout the country. Many famous people valued this farmhouse-library; it was a favored resort for more than 50 years for scores of renowned literary men and women, editors, and historians. John Greenleaf Whittier, the famous poet, the world-famous archaeologist, E. B. Taylor of Cambridge University in England, and the Philadelphia antiquarian, John F. Watson, were frequent visitors at the Cassel farm.

A popular newspaper, under date of 1900, gives a graphic description of this tremendous library in the following article:

He has devoted his time almost exclusively to his researches in the history and literature of the German settlers. . . . In his little farmhouse in Lower Salford was collected the most complete library in existence on

German-American subjects. The low rooms on the upper floor of the house are crowded with shelves and drawers filled with books, manuscripts, and other treasures of literature and history. Ponderous volumes penned by the monks of the Middle Ages and quaint productions of the first printers of Europe and America are there in amazing profusion, bound, some in vellum, some in parchment, some in hogskin, and one even in human skin. Here the visitor is shown more than 50 different translations and editions of the Bible since 1470, including a copy of the first edition of the King James version of 1611, a copy of the very rare Aiken Bible, and three editions of the Christopher Saur Bible.

Here are, moreover, nearly all the issues of American Almanacs since 1714, complete sets of the Ephrata, Franklin, Saur, and other early American imprints, manuscripts of Francis Daniel Pastorius, the "Pennsylvania Pilgrim," and Johannes Kelpius, the "Hermit of the Wissahickon Ridge," a copy of the "Works of John Bunyan," printed in 1736, and bearing on its title page the autograph of George Whitefield, a copy of a proclamation by Washington in 1777, ordering the farmers of Lower Salford to thrash their grain for starving Continentals; also 8,000 copies of early American and Foreign newspapers; 10,000 miscellaneous volumes, dating as far back as 1520; 12,000 pamphlets, some 350 years old, the whole library comprising fully 50,000 titles.⁹

Portions of this great library are now at Juniata College and Bethany Biblical Seminary. Abraham Harley Cassel had donated many volumes to Mount Morris College; but when this institution closed its doors, these books were transferred to the Bethany library. Smaller portions of the library are housed at Bridgewater College in Virginia, Ashland College in Ohio, and the Philadelphia Historical Society in Philadelphia.

An Appraisal

The man with the quenchless thirst for knowledge, who recognized no hardship in the collection of great writings, who as a boy was filled with the desire to learn, and who grew to manhood respected by all, died on April 23, 1908. His body was laid to rest in the Klein cemetery.

M. G. Brumbaugh, then the superintendent of schools of Philadelphia, said on the occasion of the funeral:

No man ever lived, or is living, or will live, that will do for the Dunker church what Brother Cassel has done. He has kept safe our records as a denomination. Our history



Abraham Cassel

⁹The Sunday Inter Ocean, September 16, 1900, p. 29.

was engraved and preserved on the shelves of his library.

Governor Samuel W. Pennypacker of Pennsylvania expressed his appreciation of his friendship with Abraham Harley Cassel in an acrostic published in *The Pennsylvania German*:¹⁰

Alonge he started at the break of day,
Before the stars had set, and ere the sun
Rose o'er the hill-tops to make plain the way.
And wearied oft, he stopped and asked each one,
"Had aught been heard of where his treasure lay?"
At which the heedless answered, laughing, "Nay."
Men sordid, said: "Twere better to have done
His search wherein no profit could be won."
Cheered by fond memories of men long dead,
At last in garrets where the spiders wove,
Secure he found the "Christopher Saur" he sought,
So, while the twilight gathers round his head,
Each hour more precious grows his treasure trove,
Like joys by some hard self-denial bought.

An appraisal by the editor of *The Press—Philadelphia Weekly*, as it appeared in the September 14, 1882 edition, is reproduced below:

With the sword, on the hustings, at the forum, many Pennsylvanians have hastened along the short cut which has brought them to an earlier and more general fame among their contemporaries; but few of our living state celebrities have won a more enduring place than that held by Abraham Harley Cassel in the memories of those whose good esteem is worth keeping. Still fewer are known so well beyond the seas, in Germany, in England, and Holland; and not one of all the great, the rich, and the grand has lived a sincerer life, nor more beautiful or worthier of narration and emulation.

This biographical sketch of Abraham Harley Cassel can appropriately be brought to a close by again calling attention to the historical and cultural values which he gave to society in general and to the Church of the Brethren in particular. His accomplishments reaffirm the truth expressed by the thought found in "the power of an endless life," (Hebrews 7:16).

JOSEPH H. ESHELMAN (1855–1928)

Joseph H. Eshelman, son of the late Henry Longenecker Eshelman and Anna Hoover Eshelman, was born in Mount Joy Township, near Elizabethtown, December 8, 1855. At an early age he became interested in the teaching profession and after preparatory work at Millersville State Normal School taught his home school, Fairview, for 12 years.

¹⁰Donald F. Durnbaugh, *Abraham Harley Cassel and His Collection*, Reprint from *Pennsylvania History, Quarterly Journal of the Pennsylvania Historical Association*, Vol. XXVI., No. 4, October, 1959.

In 1887 he accepted a position as teller in the Exchange Bank now known as the Elizabethtown Trust Company and the following year he was elected cashier and later treasurer, which office he held at the time of his death.

In 1888, Mr. Eshelman was married to Elizabeth Keller Forney and they had three children: E. Forney, Walter, and Anna. Walter died at Camp Dix in October, 1918, a victim of the influenza epidemic, Forney died in 1942, and Anna is married to Guilford Summy.

According to his records, he and his wife united with the Elizabethtown church in 1897 during the special services conducted by Joseph Long. They were baptized in the waters of the Conewago creek by Henry S. Zug. He immediately became interested in the Sunday school of the church, serving as superintendent for over 30 years.

Realizing the need for cultural and academic nurture in the church, he, with four colleagues, signed the original charter for Elizabethtown College. He further recognized the strong potential of the young people in educational pursuits and willingly served as a school director of the public school system for many years.

There were few movements initiated for the wholesome advancement of the community which did not receive his quiet and sincere support, and throughout his life he maintained an active interest in his town, its school, and his church.

HENRY B. GIBBEL (1903-1959)

Henry Baker Gibbel was born in Lititz, Pennsylvania, December 11, 1903, the son of Henry Royer and Florence Baker Gibbel. His father, Henry R. Gibbel, was one of the first elected ministers at the founding of the Lititz congregation. He had a Christian faith which he professed openly and lived consistently. The influence of his parents and the atmosphere of his home left their mark on Henry B. Gibbel.

Upon his graduation from Lititz High School he entered Juniata College from which he graduated in 1926 with a B. A. degree. During his college days he was active in the Y.M.C.A. on the campus. In 1928 he married the former Lois Hershberger of Everett, Pennsylvania.

They became the parents of five children, Mrs. Joyce G. Biemesderfer, Henry H., James C. and John R. Gibbel, of Lititz, and Mrs. Ruth G. Africa, of Huntingdon, Pennsylvania.

During his entire life he was active in the affairs of the Lititz Church of the Brethren and served the church in numerous capacities, principally as Sunday school superintendent and financial secretary. He was active in the Men's Work fellowship of the church on the local, district and national level, having served as vice president of the National Council of Men's Work. Mr. Gibbel regularly attended Annual Conference and District Meeting and on many occasions served as delegate for the Lititz church.

At the time of his death Henry Gibbel was a member of the Board of Trustees of Bethany Biblical Seminary. He served on the committee that was instrumental in choosing the site for the relocation of the new Seminary in Oak Brook, Illinois.

Following in the footsteps of his father, Henry B. Gibbel became a member of the Board of Trustees of Juniata College in 1940. In 1948 he was named the sixth chairman of the Board of Trustees, a position he held until his death. Under his direction an important committee of the trustees, known as the Planning Commission, plotted the future course of Juniata and initiated a "Build Juniata" program. The fruits of this planning are evident today as Juniata continues to keep pace with the rapid strides which are being made on the campuses of colleges and universities across our country.



Henry B. Gibbel

Henry B. Gibbel was a partner of the Hershey and Gibbel insurance firm in Lititz. From 1927 until 1959, he served as secretary of the Lititz Mutual Insurance Company, and guided the Lititz Mutual during its greatest period of expansion. Under his leadership the company grew from a small company, operating only in Pennsylvania, to a progressive organization operating in 19 states.

In many capacities of leadership on a state and national level Henry B. Gibbel gave guidance and influence while working untiringly for the advancement of the Mutual Insurance industry. As secretary of his company, president of the Pennsylvania Federation of Mutual Insurance Companies, and executive of the National Association of Mutual Insurance Companies, he gave to Lititz Mutual a firm and honorable foundation.

Mr. Gibbel played an active role in the life of the community. He served the Farmers National Bank of Lititz as member of the Board of Directors and as president. He was also a member and past president of the Lititz Rotary Club.

Henry B. Gibbel's death on January 26, 1959, was untimely and unexpected. In the eulogy at the memorial service Dr. Calvert N. Ellis, president of Juniata College said, "Henry was at home in a large world. His inquiring mind wanted to know, whether it was about volcanoes, new insurance coverage, or trees on the Juniata campus. He found excitement and enthusiasm in living. He loved to watch a football game. He gave of himself untiringly for the Church, for Bethany Seminary, and for Juniata College. His foresight and courage helped the Seminary choose the location for its new development. There is no part of the life of Juniata College on which he did not leave his mark. He was the ideal of many young men in business.

"Most of all, Henry Gibbel loved his family. To his wife he gave the untiring devotion, the unflinching affection, and the patient loyalty of a saint. To his children he gave the love of a concerned and conscientious father; and to his mother always the care of a loving son.

"He was dignified, yet warm. He was courageous, yet kind. He was spiritual, but never sanctimonious. He was distinguished in the affairs of men, but essentially modest and humble."

In an editorial in the Lititz Record-Express at the time of his passing the editor closed with the following sentence: "Henry B.

Gibbel was a banker and insurance man first and last, but a Christian gentleman always."

Henry Baker Gibbel served his generation well.

NAAMAN G. HERSHEY (1894-1958)

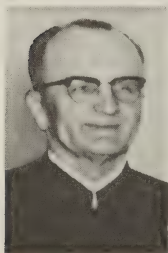
Naaman G. Hershey, son of John G. and Kate B. Hershey, was born March 17, 1894, on a farm in Penn Township, two miles from Manheim. He was the fourth child in a family of nine children. He attended public school in Penn Township, and helped on his parents' farm until 1915, when he was married to Lizzie Hernley. Not long after their marriage they both became members of the White Oak Church of the Brethren.

In 1916 he rented a farm on shares which he operated until 1919 when he bought a farm about four miles east of Manheim, upon which he began his business career, first by buying carloads of grain and selling it to neighbors. A few years later he became the local representative of Eastern States Farmers Exchange, handling their feeds and seeds until 1946, when he felt that his farm implement business commanded too much of his time to continue the feed business, which he then turned over to one of his relatives.

It was in 1922, that N. G., as he was commonly called, first contracted to sell farm tractors for the Guio and Mumma Company of Indianapolis, Indiana. About the same time a contract was signed with the Oliver Company for the sale of tillage tools.

After buying out the Hart-Parr Tractor Company in 1928, the Oliver Company began building Oliver wheel tractors. In addition to this move the Oliver Company bought out the American Seeding Company, Nicholas and Sheppard Threshing Machine Company, the Ann Arbor Baler, the Cletrac Crawler Tractors, and the A. B. Farquhar Company of York. All these companies, combined, developed the production of the line of farm and industrial equipment which N. G. offered for sale.

N. G. and his son, Lester, who died in 1942, with the help of some of his men, invented a two-row tractor-mounted transplanter which, in 1938, was put on the market in the eastern states and Canada. Ten years later a two-row drawn-type transplanter was added and at present is sold throughout the eastern and some of the southern states. He proceeded to expand by purchasing a plot of about four acres of ground just east of Manheim Borough. Several large buildings and ample space made it possible to add, in 1949, the G.M.C. truck line.



Naaman Hershey

This new venture made it necessary to employ additional men who handled the mechanical service for trucks and cars in the garage section available now to the public.

Also, complete tractor and farm machinery service as well as steel and welding service were provided for the public.

Although he started with two employees on a farm, his operation has expanded to a business now requiring about 15 employees.

His buildings are equipped with heavy overhead hoists on tracks. In 1949, when the Manheim Church of the Brethren was built, the heavy steel for the church was fabricated in his shop, since he was a member of the building committee.

N. G. passed away on June 11, 1958, at the age of 64, and was buried in the Graybill cemetery at Elm.

Since his death, the business is being carried on by his son, Nelson, under the name of N. G. Hershey and Son.

SAMUEL B. KIEFER (1863-1924)

Samuel B. Kiefer was born in West Hanover Township, Dauphin County, Pennsylvania, on April 19, 1863, the son of George Kiefer, a farmer and miller and Lydia Basehore Kiefer, also a native of West Hanover Township. To George and Lydia were born seven children of whom four died in infancy. Jacob, the eldest brother, became a miller and farmer like his father. Abraham, the other brother, taught school for a few years, but spent most of his life in the Post Office Department in Washington, D. C. During his career there he studied law and was admitted to the bar. At the time of his retirement he was an attorney in the office of the Solicitor for the Post Office Department.

Samuel spent his boyhood on the farm and dreamed of becoming a farmer like his father. However, when he was 13 years of age an unfortunate accident caused the loss of his left arm in a corn fodder cutter. He now realized that he could not perform farm duties as did his father, and in surveying the various fields in which he might earn a livelihood, decided to prepare for teaching in the public schools. After completing the common school studies, he attended Witmer's Academy in Palmyra, Pennsylvania, a school in Berrysburg, Pennsylvania, and Juniata College at Huntingdon, Pennsylvania, spending a term at each. While at Juniata he made the acquaintance of Martin G. Brumbaugh, who was also a student there at that time. He often enjoyed relating some of the happenings at Juniata, and how M. G. was always the leader in whatever was done. He then applied for and passed the examination given by Superintendent McNeal at Harrisburg, Pennsylvania, and was certified to teach in the schools of Dauphin County. Later on when he sought a teaching position in Lebanon County this procedure was repeated under Superintendent Snoke.

In his teaching he insisted on good order in the schoolroom and this quality became known to the several school boards under whom he taught. It worked somewhat to his disadvantage in that the school directors of a township would persuade him to take a school that had been difficult the year before. While he was teaching at the West End school at Palmyra, two brothers, who were almost as mature as the teacher, put up a fight and tried to thrash the teacher. In spite of the fact that he had but one arm, he thrashed both soundly. The father of the boys had the teacher arrested. The end of the affair was, however, that the school board stood by the teacher and expelled the unruly pupils.

Most of his school experience was characterized by kindness, and many former pupils in later years would thank him for his

efforts in their behalf, and tell him that he was the best teacher they ever had.

On August 2, 1885, Samuel B. Kiefer and Salome E. Withers were united in marriage. Salome (better known as Sally) was the daughter of Samuel A. and Hetty Gerber Withers of East Hanover Township, Dauphin County, Pennsylvania. On this date they made their way by horse and buggy to the home of Jacob H. Longenecker, where the ceremony was performed by him. They set up house-keeping in Palmyra, where, in addition to his teaching he was appointed notary public. In that capacity he prepared many legal documents of various kinds, including wills, and served as the executor of a number of estates. He also engaged in the business of real estate and insurance.

At this time he and his wife, Sally, were members of the Palmyra congregation. Samuel became assistant superintendent of the Sunday school in 1894. Later he was superintendent for some time and still later became secretary and then treasurer. While he was superintendent, he and Sister Lizzie Zortman Borthwick were preparing a children's day program; Brother Kiefer thought it would be a good idea to have the program printed and on the reverse side to set forth the doctrines of the Church of the Brethren. This caused a query to be brought up at the next council meeting at which they were reprimanded for their action. Sister Borthwick said that Brother Kiefer was disappointed and discouraged by this attitude on the part of the council, but she herself only laughed about it and reminded him that while they thought they were doing something the church would appreciate, they ended by being disciplined in council meeting. The next year the Spring Creek Sunday school, in the same congregation, used the same idea and there was no opposition to the plan, and so it may have been that it was only a little rivalry between the Sunday schools that brought them before the council meeting.

Samuel and Sally were always loyal to their church and their home was always a hospitable lodging for visiting ministers. About the year 1900 the need for more training in the educational field became evident, if better teaching positions were to be had. Elizabethtown College had just opened its doors and after lengthy discussions it was decided to go to college. The college authorities arranged for Sally to help with the kitchen and dining room while Samuel pursued his studies. He graduated in the class of 1904 and immediately obtained a teaching position in the high school at Lititz, Pennsylvania. After teaching a few years in Lititz, they returned to Elizabethtown where they spent the remainder of their lives. His final teaching assignment was in the grammar school at Elizabethtown.

Leaving the teaching profession after 29 years of service, he then engaged in the real estate and insurance business full time. He was also appointed notary public and prepared many legal documents in these years. He served for a long time as county committeeman for the Republican party, was elected tax collector for the borough of Elizabethtown for eight years and at the time of his death in 1924 was the recorder of deeds for Lancaster County.

He and Sally had three children, two of whom died in infancy.

The surviving son, S. Paul Kiefer is married to Ruth E. Shiffer and resides in Elizabethtown.

ALLEN W. MENTZER (1836-1905)

Allen W. Mentzer, a Brethren business man of more than ordinary ability, was born in West Cocalico Township, Lancaster County, in 1836. He was the son of John and Catherine Weidman Mentzer; both parents were of good, substantial German ancestry. John Mentzer, the father, spent his entire life in West Cocalico Township. He was a member of the Lutheran Church.

Allen W. Mentzer attended the schools of his native township until he was 15 years old, then took a short course at the Howard Academy in Chester County; afterward he studied at Millersville State Normal School, and then taught school for two years. At the age of 19, he entered the mercantile business at Indiantown and Schoeneck in the northeastern section of Lancaster County, conducting the two stores successfully. He then moved to Millbach, Lebanon County, where he purchased the farm of his father-in-law, Isaac Gible, and farmed for three years. This farm was later sold to George Bucher, and was the birthplace of the well known Rufus Bucher. Following this, he moved to Schaefferstown, purchased the interest of Isaac Bucher, and conducted the business under the name of Bucher and Mentzer for seven years, after which he entered into a partnership with Christian Bucher. After several years, he purchased his partner's share and moved to Ephrata, where he engaged in the mercantile, coal, lumber, and manufacturing business, employing in the latter, more than 100 men; this was the largest establishment of its kind in that section.

Prior to 1894, fifteen acres of a farm, adjoining Ephrata, of which he was part-owner, were laid out in building lots and sold.

He was interested in the Ephrata Flour Mills and aided greatly in the building of Ephrata and in the support of every worthy enterprise. These various businesses were conducted under the firm name of A. W. Mentzer and Sons, of which he was president.

When the first board of trustees of Juniata College was elected in 1878, Allen W. Mentzer was one of the trustees. Brother Mentzer with J. B. Keller and Levi Keller, donated the lot for the Ephrata church, and served as a member of the building committee and as a trustee. He died on January 20, 1905.

WILLIAM G. NYCE (1888-1958)

William G. Nycé was born in the village of Morwood, Montgomery County, Pennsylvania, on December 13, 1888. His father, Abraham H. Nycé, was a clothing manufacturer, a rather familiar business in the area at the time. His mother, Leanna M. Godshall, was also a native of the area.

A grandfather, William P. Nycé, was a prominent elder and preacher in the Indian Creek congregation. As a member of the laity, William inherited an interest and concern for the church in many ways. Through this ancestor and also by marriage to Mamie Price in 1913, Brother Nycé was able to trace his family line back

to John Jacob Price who settled in the vicinity in 1719 after immigrating from Germany. The four children born to the marriage, William, Gwendolyn, Beulah, and Alfred were given the middle name of Price. The sons are both ministers in the Church of the Brethren, although not in the pastoral capacity.

Early trips to Philadelphia with the clothing wagons were perhaps a forerunner and indication of a departure from the usual course of life and activity of residents of rural Lower Salford Township where the plain Brethren and Mennonites were numerous.

An old school report card indicates superior marks in literature and geography, echoes of which turned up in later life. As was the case with quite a few members of the community and church at the time, William was engaged to teach school in one of the numerous one-room schoolhouses, meanwhile boarding in the nearby home of a pupil. Following three years of this endeavor, more formal education was pursued at the Perkiomen School, Juniata College and the University of Pennsylvania, from which he was graduated in 1918, with a B.A. degree. He was an admirer of Martin G. Brumbaugh, who for a time was president of Juniata. William's father had attended the college for a time as a classmate of Doctor Brumbaugh.

During this period of schooling several significant events took place. In 1913 occurred the marriage of William Godshall Nyce and Mary Alderfer Price, the latter being one of 16 children of Abraham and Susan Price who lived on the old Price homestead near Vernfield. The couple started housekeeping in Lansdale. To conform to the rules of church practice at the time the Nyses became members of the Hatfield congregation which was close by and also supported the work of a preaching point and Sunday school in Lansdale. William had been baptized in the waters of the Indian Creek and had become a member of the historic Indian Creek congregation in December, 1907.

The year 1908 was a very significant one for William. Although perhaps inauspicious at the time, that year was the acknowledged start of his business career which eventually developed into a nationwide wholesale greeting card and mail order printing business. It started with the selling of penny post cards to friends and acquaintances, and from door to door as a sideline, since this was the period of school teaching and formal education. Soon, however, a mail order list was developed, a few employees were added and advertisements inserted in magazines.

Abraham Nyce, the father, had built a clothing factory in Vernfield, only a few miles from Morwood, to be on one of the main routes to Philadelphia markets. On the third floor of this building the post card business expanded. In 1924 Brother Nyce undertook to erect his own plant in the same village. It is quite unique in the area and the business has continued at the present location with several subsequent additions to the structure. He never quite realized his wish to achieve 50 years in the business, because of his death a few months prior to the time he had planned the celebration. Members of the family are now active in the business. A brother of William is the postmaster in the village, which has a mail

volume quite extraordinary for its size because of the business for which the little town is noted.



Wm. G. Nyce

Although very active in the business with its strenuous demands on time and energy, Brother Nyce nonetheless likewise gave time and energy to his church. In fact, in one unique way, he was able to bring together his business and church interests, by the liberal supplying of printed programs and other material for the church and Sunday school. Notable also was the start of a Sunday morning church bulletin for the Hatfield church of which he was editor and printer for quite a few years.

For a time he was superintendent of the Sunday school at the Lansdale house, as well as being a teacher for one of the adult classes both there and at Hatfield, after the work at Lansdale was closed. However, his main contributions were perhaps in another field, that of the inspiration and counsel he gave in the physical development of the congregation. He served on the building committee in 1953 when the present structure was re-modeled. He was also instrumental in acquiring additional land for future expansion.

Although not radical in his suggestions he nonetheless desired the best and the most functional in improvements. He traveled many miles to inspect other buildings and converse with informed people, often photographing churches, both inside and out. He had taken an early interest in photography and used it advantageously in this respect. Liberal financial support was given in these building developments. In addition he was willingly responsible for the publicity and the program of the dedication, and other significant anniversaries and events in the history of the congregation, notably the one hundredth anniversary of the first meetinghouse in 1951. He took a keen interest in collecting and exhibiting photographs of people and places of bygone days. He took the responsibility of supplying the local newspapers with publicity and information weekly.

He was instrumental in the establishment of the daily vacation Bible school of the congregation, serving on the committee for many years, supplying counsel as well as freely giving needed material for the teachers. Similarly he gave support to the establishment of the Sunday school library. Although, because of many responsibilities, he never found adequate time for concentrated reading he was informed in the field of literature, past and present, and was quite conversant with national and international affairs. He often observed that he had seen in person all the United States presidents from Taft to Eisenhower.

Perhaps the culmination of his interest in religion, literature, and the church, was his collection of Bibles which although started rather late in life, was quite extensive. The collection totaled upwards of 200, ranging in time from fourteenth century scrolls and psalters to copies of some of the modern translations of the Scriptures. He was able to acquire quite a few copies of the noted Sauer Bibles. Upon his death many of these volumes were donated by the

family to educational institutions as well as to interested individual collectors.

He was aware of the value of higher education as exemplified by his extended pursuit of a collegiate degree. All four of his children attended Juniata College and he supported it financially in a generous fashion. Many of the aforementioned Biblical volumes are in its library. He had great respect for the late Charles C. Ellis, who was a relative of his.

It could be said that Brother Nyce's regret might have been not to have had time, after relinquishing some of his varied responsibilities, to enjoy and promote some of his religious and church interests to a greater degree.

FRANK L. REBER (1873-1914)

Frank L. Reber, son of Daniel and Elizabeth Smith Reber, was born on a farm near Bernville, Berks County, September 29, 1873. His father was married three times. In the first marriage there were three children, Elias, Jonathan, and Sarah; there were four sons by the second marriage, D. C. Reber, Frank L., teacher and banker, Aaron C., farmer, and George, a businessman.

The great-great-grandfather of the above named children, Valentine Reber, an immigrant from Germany, had settled on a farm near Bernville, Berks County, in 1742. This farm is at present owned by Norman F. Reber, who serves as editor of the *Pennsylvania Farmer*, and also as a minister in the Fairview Church of the Brethren, York County.

Frank L. Reber graduated from the Bernville High School in 1890, after which he taught a rural school in Penn Township, Berks County, for one year, whereupon he entered Juniata College in 1891; he graduated in a pedagogical course in 1893. After graduation from Juniata College he shifted his teaching from Berks County to Heidelberg Township, Lebanon County. Here he met and later married Ada Herr, daughter of Elder and Mrs. John Herr, of Myerstown, in the late 1890's. To this union was born one son, Harry H. Reber, in March, 1901. Harry died in 1960.

Shortly after the turn of the century Frank Reber was elected principal of the Myerstown school system which position he held until he was called by the directors of the newly organized Richland National Bank, to become its first cashier. He assumed his bank duties, September 18, 1906, and continued in this position until his untimely death in 1914.

He lost his wife by death in 1908. On January 6, 1910 he married Mary B. Hess, daughter of Mr. and Mrs. Henry L. Hess, of Elizabethtown. Miss Hess was an elementary teacher in the Elizabethtown school system at the time of her marriage. They took up residence in Richland where both were active in church and Sunday school work in the Richland Church of the Brethren; they also took a keen interest in the civic and educational interests of their town.

Mr. Reber became a member of the church in his youth and faithfully worked for her interests all his life.

In 1913 he was elected a member of the auditing committee for the Brotherhood. He left for Elgin, Illinois, in April, 1914, to per-

form his assignment. The work was completed late at night and they planned to leave for home in the morning. Brother Reber became very ill during the night with an acute attack of nephritis; he was removed from his hotel room to the Elgin Hospital. His wife was summoned to his bedside and after two weeks in the hospital he was permitted to go home. With the best of medical and nursing care, his life could not be saved; he passed away June 10, 1914. The funeral service was held June 14, at the Richland Church of the Brethren, with burial in the historic Tulpehocken Church cemetery near Myerstown.

Brother Reber was an affable, conscientious, painstaking worker in every task he undertook. He had a lively sense of humor, was a good companionable husband and father, and a trustworthy citizen of his community.

JOSEPH H. (1830-1908) AND MARY C. RIDER (1844-1929)

Joseph H. Rider was born December 8, 1830 and died August 4, 1908. He was the son of Elder Jacob and Eve Henry Rider. Very little is known of his early life. He married Barbara Longenecker, November 6, 1851, and to this union was born, on February 20, 1853, Mary N. Rider who lived only to March 23 of the same year. At the age of 37, on April 20, 1869, Barbara died and, on May 18, 1871, Joseph Rider married Mary Catherine Dulebohn, the ceremony being performed by Edward S. Miller. They had two sons: Emmert George, born December 19, 1875, died April 28, 1900, and Jacob, born October 31, 1872, died February 23, 1937. Rider Avenue in Lancaster, Pennsylvania, was named for the latter son. Emmert George married Ellen Keller and they had a son, Homer, born July 26, 1899, and died January 19, 1900.

The Rider family aimed to maintain a Christian home. Joseph was a quiet person, not easily ruffled, who moved about without attracting too much attention. He was tall and thin, a light eater, and wore a thin, light beard. He dressed very neatly and well, and it is said that he would not wear any clothing that was patched, which was rather unusual for the time in which he lived. He kept his horse and wagon neat and in good appearance. He is said to have ridden in the cleanest carriage in the Elizabethtown congregation.

Joseph and Mary Rider lived in a house on South Market Street where the Elizabethtown post office is now located. Just north of his home was the hardware store which was operated under the name of Joseph H. Rider and Son. In those days this hardware store not only sold nails by the pound, and other articles of merchandise that one would expect to find there, but also terra cotta pipe, wire fencing, poultry feed, and blacksmith supplies including long strips of iron which would be cut to proper length for wagon wheel tires. The merchandise was of top quality, and included Lucas paints and Columbia stoves. Joseph was very cautious and precise in business matters.

Across the alley from the hardware store stood the old Washington House which Joseph Rider purchased at one time in order to close out the hotel business being conducted there; he then rented the building to others.

He sometimes acted as a sort of banking institution. A farmer might sell his cattle or a farm crop and give him the money to invest in a young man starting to farm, who might be planting his corn by hand since he could not afford a corn planter, or who was in need of other farm equipment. Joseph paid the investor 5 per cent interest and charged the young farmer $5\frac{1}{2}$ per cent, the rate at the bank being 6 per cent. He was careful in lending to new farmers, saying something like this, "I guess we'll let him farm a year once."

He paid his bills regularly to take advantage of the 2 per cent discount, but encouraged his customers to continue buying on credit throughout the year and make settlement once a year, in April.

Joseph H. Rider was a member of the Church of the Brethren for about 50 years. S. R. Zug, writing about the beginnings of the Elizabethtown Church, states:

So then in 1888, Brother Jos. H. Rider, son of Elder Jacob Rider offered to donate a large lot of ground on Washington Street for the church if it would build a meetinghouse on it large enough to hold love feasts in it. This offer the church readily accepted and the same year built a brick meetinghouse on it 50 x 80 ft. with basement.¹

He also contributed the double house next to the church which was used as the parsonage. He donated \$10,000 toward the building now known as Rider Memorial Hall at Elizabethtown College, which amount covered most of the cost of the building.

When the Elizabethtown church was organized on May 2, 1902, Joseph H. Rider, Addison Buch, and Tobias Hoffer were chosen trustees.² Among the pioneer Sunday school workers in Elizabethtown may be mentioned I. N. S. Will, S. H. Hertzler, Jos. G. Heisey, J. H. Kline, Jos. H. Rider and wife, Mary.³

Joseph Rider owned the farm about two miles northeast of Elizabethtown, on which the Rider Cemetery is now located. After he sold the farm, it occurred to him that the cemetery plot might be closed off, and so he rebought the farm, had the cemetery chartered, and set up a fund for its maintenance. This fund was placed in charge of the trustees of the Elizabethtown Church of the Brethren.

The text used at Brother Rider's funeral well sums up his faith: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." (2 Corinthians 5:1.)

Mary C. Rider was a native of Franklin County, born March 15, 1844, and died March 5, 1929. She was extremely kind and generous especially to the College and its students. She would plant a bed of onions or other vegetables in her garden to be used in the college dining room. She would not turn away any wayfaring traveler who wished a meal, usually asking him to cut firewood in return.

Mary was a member of the Church of the Brethren for over 60 years, and contributed much to her church and other institutions and

¹Zug, S. R., Chairman, Committee. *History of the Church of the Brethren of Eastern Pennsylvania*, Lancaster, Pa., New Era Printing Co., 1915. p. 407.

²*Ibid.* pp. 407-408.

³*Ibid.* p. 414.

causes. She was president of the Aid Society, then known as the Sisters' Sewing Circle, for 12 years.

She kept the home very tidy, although it was rather plain in furnishings. Miss Annie Halk had her abode in the Rider home for a long time. She assisted in maintaining the home and was a kind and constant companion to Mary until the time of the latter's death.

Sister Rider was known rather widely in the Brotherhood especially among the older members. While she was young she at one time had her home with the parents of D. L. Miller when the latter was still at home. Those who are acquainted with Church of the Brethren history know D. L. Miller as one of the outstanding leaders in the Church of the early twentieth century.

It is said that when Brother Miller came to Elizabethtown, he would be sure to visit the Rider family. When both Brethren Miller and Rider had departed this life, Sister Miller paid an extended visit to Sister Rider.

The following lines apply in a remarkable way to the life of Sister Rider:

"The dear Lord's best interpreters,
Are humble human souls.
The gospel of a life like hers,
Is more than books or scrolls."

B. W. STAUFFER (1825-1911)

Benjamin Witmer Stauffer, son of John and Huldah Witmer Stauffer, was born on November 9, 1825, on the farm to which his parents migrated from Germany early in the nineteenth century. The farm was located near the Chiques Church of the Brethren in Lancaster County. His father was also a cabinet maker, and made many coffins and grandfather's clocks.

Dr. Stauffer spent his boyhood days in Lancaster County, and after a meager education in English, he decided to study medicine; accordingly, he entered the office of Dr. A. W. Shelly in Lititz. Later he graduated from the medical school of the University of Pennsylvania.

At the age of 20 he located in Lebanon County in the village of Campbelltown, where he began his medical practice. For more than 60 years he traveled on horseback, and by horse and buggy, as a typical country doctor of those days. He carried his medical supplies and instruments in a large saddlebag.

Elder J. H. Longenecker was one of the babies delivered by Dr. Stauffer. Later Brother Longenecker became the physician's spiritual shepherd and baptized him. Also included in Dr. Stauffer's chores was the extracting of aching teeth.

On June 8, 1848, he was united in marriage with Miss Hettie Hostetter, who lived in the neighboring village of Mt. Pleasant. In the same year he purchased 20 acres of land at the western edge of Campbelltown, on which he erected a large nine-room colonial brick house, and a small frame apothecary's shop with an outside stairway leading to the second floor. In this shop he made his own pills,

mixed his own medicines, and served many people in the neighboring communities as a druggist, as well as a country doctor.

This remained Dr. Stauffer's home until his death in 1911, after which two daughters, Hettie and Ada, occupied it until the death of the last surviving one in 1953. On June 6 of the same year, just two days less than 105 years after Dr. Stauffer's marriage, the property was sold. The old apothecary shop had been closed at the time of the doctor's death and left intact for 42 years, until the day of the sale.

Soon after his marriage Dr. Stauffer was converted and desired to unite with the Church of the Brethren. Accordingly a date for baptism was arranged, but during the pre-baptismal service, he was called out on an emergency case. He interpreted this interruption of the baptismal plans as a possible indication that he should not be baptized. He attended the regular church services of the Spring Creek Church of the Brethren, lived an exemplary life, and had the general appearance of the Brethren of that day, but he did not consent to accept the rite of baptism until near the close of his life, at the age of 85. During the last year of his life, his health was so feeble that he was bedfast most of the time, but on the day of his baptism he was carried on a rocking chair into the stream on the farm of his son-in-law, where J. H. Longenecker administered the rite of baptism.

His wife and most of his children were lifelong members of the Church. Four of his grandsons, Benjamin W. S. Ebersole, Chester Ebersole, Jacob S. Brandt, and Benjamin G. Stauffer, became ministers in the Church of the Brethren, as did two of his great-grandsons, Luke and Mark Ebersole, sons of B. W. S. Ebersole.

Dr. Stauffer was quite frank in dealing with his patients, and frequently exhibited a keen wit. On one occasion a patient complained about disturbing dreams about his deceased father and grandfather. The doctor asked the patient whether he ever took food before going to bed. The patient assured him that he never ate much, only half of a pie. Dr. Stauffer suggested dryly that if he would eat the whole pie, it would be possible to dream about his great-great-grandfather.

On September 10, 1911, at the age of 85 years, 10 months, and 1 day, he fell asleep and was laid to rest in the cemetery adjoining the Campbelltown Reformed Church, in the same community which he served so long and well, and where his wit and ministry of healing are still fondly remembered.

DANIEL WEAVER (1861-1926)

Daniel Weaver, the oldest of the eight children of John and Susannah (Shower) Weaver, was born May 30, 1861.

Starting in business as a farmer on a 70 acre farm in Lancaster County, he later moved to Myerstown where he operated a butcher shop. Beginning in 1885, with 200 pounds of beef manufactured into bologna, which was smoked in the garret of their home, by means of a fire kept in an iron kettle, this business grew into a production of hundreds of tons annually with a worldwide reputation. In 1887 the plant was moved to what is now Weavertown.

In 1900 he established a plant at Rochester, New York. Later as opportunities developed he added an ice manufacturing plant, stone crusher, and water works which supplied Avon, Hebron and East Lebanon, suburbs of the city of Lebanon.

Starting with little except industry, thrift, and natural ability combined with old-fashioned Dunker integrity, he became one of the most highly respected businessmen in Eastern Pennsylvania. Daniel Weaver operated the business until 1909 when it was taken over by his son, John S. Weaver.

Daniel Weaver and his wife, Sara Smith Weaver, were baptized into the Church of the Brethren in the Tulpehocken congregation, March 5, 1882 and remained faithful until the end of their lives.

CLAYTON PFAUTZ WENGER (1876-1958)

Clayton Pfautz Wenger, or C. P., as he was known to his many friends, was born in West Earl Township, Lancaster County, Pennsylvania, on November 23, 1876, on the family farm located on the north side of the confluence of the Cocalico Creek and the Conestoga Creek. Mr. Wenger, the third son of Christian Weaver and Elizabeth Pfautz Wenger, was of the sixth generation of an old established Lancaster County family whose progenitor, Christian Wenger, came to Pennsylvania with a group of Mennonite settlers from the Palatinate in 1727. The family remained Mennonite for several generations until a change was made to the Church of the Brethren.

Mr. Wenger received his early education in the Camp Grove (West Earl Township, Lancaster County, Pennsylvania) elementary school, which was near the farm where he was born. He subsequently entered Millersville State Normal School, now Millersville State College, where he qualified as a teacher. In 1899 he began his fourteen-year teaching career in Warwick Township at the Pleasant View school, which was near the village of Rothsville. After teaching for seven years (1899-1906) at Pleasant View, he transferred to West Earl Township to teach the Camp Grove school, the school of his childhood. He taught there for five years (1906-1911) before going to Brownstown to teach in the secondary school for two years (1911-1913).

On April 29, 1913, he was married to Suie K. Showalter at her home near Martindale, Pennsylvania. Miss Showalter had taught school in the county for 11 years prior to her marriage. Immediately following the ceremony he took his bride to a farm which he had recently purchased in West Cocalico Township to begin life as a farmer.

He operated the farm on the banks of the Cocalico for six years (1913-1919) until he decided to enter the business world as a coal, feed, and grain merchant in Ephrata, Pennsylvania. On April 1, 1919, he began his business career as the operator of the former Ephrata Coal and Lumber Company which had been operated by the Hartman Brothers. The business grew satisfactorily for the next five years, but suffered an almost mortal blow when the lumber sheds and the feed warehouse were completely destroyed by fire on April 5, 1924. At an age when many men at that time were thinking about retirement, Mr. Wenger decided to rebuild his feed

warehouse and to concentrate his business on the manufacturing and distribution of his own brand of commercial poultry and live-stock feeds. He was one of the first dealers in his area to offer his own commercial feeds to his customers.

About the time Mr. Wenger was recovering from his fire loss, the stock market suffered the crash of 1929 which marked the beginning of the long depression of the 1930's. Through hard work and business acumen he was able to expand his business through these trying times.

On July 1, 1937, Mr. Wenger took his two sons into business with him to form a partnership known as C. P. Wenger and Sons. The business has continued to operate under this name.



Clayton P. Wenger

Mr. Wenger's business interests were not confined to the feed and grain business. He retained his interest in farming by operating a number of farms along with other real estate.

In addition to being an educator, a farmer, and a businessman, Mr. Wenger served his community as president of the Ephrata School Board for 12 years (1928-1940), as a director of the Ephrata National Bank for 17 years (1938-1955), and as director of the Ephrata Building and Loan Association for 23 years (1935-1958). He was also a member of the Board of Trustees of Juniata College from 1937 to 1958.

In the fall of 1908, when he was 33 years old, he united with the Church of the Brethren at an evangelistic service conducted by I. N. H. Beahm in a church at Neffsville, Pennsylvania. He attended the church regularly and faithfully the rest of his life. One of his favorite passages of Scripture was a portion of Micah 6:8, "... and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" This verse describes succinctly the way C. P. Wenger tried to live his professional, business, social, and personal life.

On April 1, 1944, Mr. Wenger was stricken with a debilitating stroke that forced him into retirement. He recovered sufficiently to be able to attend services, to visit his farming interests on tours of inspection, and to be present at meetings of the Board of Directors of the Ephrata National Bank; but he never returned to active business life. He died on March 24, 1958. His wife had predeceased him on February 8, 1953.

Mr. Wenger had two sons, Dr. Christian S. Wenger, Lancaster, Pennsylvania, and Robert C. Wenger, Ephrata, Pennsylvania. He had three grandchildren, Christian Bruce Wenger, Ronald David Wenger, and Karen Marie Wenger.

AARON WISSLER (1832-1906)

Aaron Wissler was born August 24, 1832, a son of Ezra Wissler of an old Pennsylvania family. Jacob Wissler, the immigrant ancestor, was a native of Switzerland and sailed from Rotterdam about 1720. On this voyage together with other able-bodied men, he was impressed into the naval service by a man-of-war. His wife con-

tinued the journey to Philadelphia, where he joined her at the expiration of his term of impressment. She was employed by a farmer of Germantown and he also took service with a farmer of that locality; later they moved to the Brandywine valley. Andrew Wissler, the son, moved to Lancaster County and entered the service of John Groff, of the pioneer family of Groffs in Clay Township. In 1767 he married the only daughter of his employer, and in this way became the owner of the original Groff homestead. This was the grandfather of Aaron Wissler. The son, Ezra, father of Aaron, was a member of the Old Mennonite Church. He took three trips to Canada on horseback visiting relatives and Old Mennonite brethren who had migrated following the Revolutionary War. He did not entirely ignore the law of self-defense, as is indicated by the fact that a member of the family still cherishes a cane which he used to defend himself from an attack by an Indian on one of his trips.

Aaron Wissler succeeded his father in the ownership of the Brunnerville Foundry in 1868, which he operated for almost half a century. Few were the Brethren meetinghouses built in Eastern Pennsylvania during this period that did not have Aaron Wissler's name cast on the hardware. This was particularly true of cellar grates, patented by him in 1874, and of the cast hinges to convert every third bench into a table for love feasts. Brother Wissler could almost go down in history as the official Brethren foundry man of his period. The Brunnerville foundry has recently been sold and is operated as a tourist attraction and museum, retaining the original patterns, methods, and equipment of a century ago.

Brother Wissler was a steadfast and loyal member of the Church of the Brethren, which fact is attested to by the following extract from a letter to George Bucher, who had invited him to a church service in what is now the Mechanic Grove congregation, a year before Mechanic Grove was officially organized: "Rec'd your card and cannot accept your invitation to attend your meetings at this time, we would have greatly enjoyed to be with you, and in some future time will try to spend a season with you in your meetings. My sincere prayers and well wishes going along with this Epistle for all the Brethren and Sisters of your locality. May you all be grounded on the same basis with the church in Smyrna and Philadelphia, Rev. 2 and 3 chapters. Steadfast, unmoveable, always abounding in the work of the Lord, Amen. Your Bro., Aaron Wissler".

After a long and useful life Aaron Wissler died February 15, 1906.

4. Some Women of the Church.

MARTHA ZUG ECKERT (1865-1937)

"Let none be enrolled as a widow under threescore years old, having been the wife of one man, well reported of for good works; if she hath brought up children, if she hath used hospitality to strangers, if she hath washed the saints' feet, if she hath relieved the afflicted, if she hath diligently followed every good work." I Timothy 5:9, 10.

Martha Zug Eckert, born just a few months after the close of the Civil War, came from a long line of Dunker ancestors. Her immi-

grant ancestor Zug joined the German Baptist Brethren only 13 years after Alexander Mack came to America.¹ Her great-great-grandfather, Johannes Zug, in 1780, was confirmed, by the laying on of the hands of Martin Urner and Christopher Sauer, in the office of the overseer of the White Oak church.² Her great-grandfather, Abraham Zug, was an elder of the Tulpehocken church.³ Among her forebears, the Boeshore and Frantz families had also given ministers to the church.⁴ Left motherless in her tenth year, she, her sisters, and a brother were reared by a devoted father in a Dunker atmosphere. By taking them to church in the country every Sunday and by daily reading of the Scriptures and available church literature, the father implanted in the children a love of and a reverence for the church which was to endure and become firmly established in each of them.

Martha Eckert herself became the founder of the Brethren Sunday school in Lebanon. She was anxious to have her sons receive training in a Dunker school although there was, at the time, no Brethren church in Lebanon. It was as the result of her efforts that permission was granted by the Midway church to open a Sunday school in 1899.⁵ Her sister was its first superintendent, and the services were held in her father's home. This interest in Sunday school work and in the work of the church in general never lessened. Instead, with her sons grown to manhood, her concern was directed to the welfare of others, children and adults alike, and she participated ever more actively in the programs of the church.



Martha Z. Eckert

This participation was no small factor in the building and the growth of the Lebanon church. Although frail in body, she threw all her strength, physical and spiritual, into its service. Except when prevented by physical ailments she attended and took part in its services. She believed that her time and her possessions had been given by the Lord and she gave freely of both. Much of her time was spent in visiting the sick and the needy of the church family, and in the performance of numerous other tasks which her sense of responsibility to the church demanded. She was particularly active during the times when periodic revivals were being conducted.

Her influence waned as time moved on. She had been steeped in the traditions and customs of the church since early childhood. To her the doctrines of the church were to be believed without question; its practices dared not be disregarded and its customs were not subject to change. The Dunkers were a peculiar people; their way of life was one of non-conformity with the world. Her life was lived in accordance with her understanding of the church's teachings; she eschewed the use of expensive silverware, fine curtains and many things which savored of the worldly. Her convict-

¹Genealogical Records of Michael Zug.

²Brethren Almanac, July, 1882.

³Publications of Lebanon County Historical Society, Vol. VII, No. 3.

⁴*Ibid.*

⁵*Ibid.*

ions would not permit her to view with complacency the innovations which were being introduced and she found herself increasingly at odds with the mainstream of twentieth century thought.

In spite of differences of opinion, her sincerity and honesty always commanded the respect and admiration of her peers. Children, unmindful of theological disputes, always recognized her as a real friend. After her death on Memorial Day, 1937, the floral tributes of greatest beauty at her funeral were three bouquets picked and brought by the little children of the neighborhood for Mother Eckert.

MARY ZUG FRANCIS (1870-1958)

Mary Zug, daughter of Michael and Mary Frantz Zug and wife of J. G. Francis, was born in the year 1870. She died in her eighty-eighth year. The significance of her life in relation to the history of the church is not to be found in achievements which are easily visible, or conspicuous. She did exhibit leadership in Sunday school work; she was, in fact, superintendent of the first Brethren Sunday school in the city of Lebanon after it had been established through the efforts of her sister, Martha Eckert. In the community outside the church she was a pioneer in such projects as children's playgrounds and parent-teacher associations. A member and active supporter of the Women's Christian Temperance Union for many years, she served as president of its Lebanon County branch from 1921 to 1926. Although positions of authority in church councils were never held by her, she was representative of a small number of members who made a contribution to the Church without which its growth would have been retarded and its place in the community of churches would be less secure.

She had a lasting and ever-present awareness that five generations of Dunkers had indeed bequeathed to her a goodly heritage. She loved the church and revered its traditions. She had the faculty of being able to see the point of view of others and possessed a tolerance which many of her contemporaries lacked. The advancement of the general good was of more importance to her than obtaining acceptance of her own opinions. The Church was to find that the possession of these qualities by some members was indispensable in a period of transition as it moved from a narrow sectarianism to a broader and more universal position.

Many noticeable changes in the customs and practices of the Brethren occurred during the first two-thirds of her life. It may be noted that her husband had, about the turn of the century, been forbidden to utilize the life insurance business and photography as a means of earning a livelihood. She herself, upon her return from college, had been made to feel the displeasure of the church because her clothes were considered to be out of order. Gradual but revolutionary changes were occurring in the attitude of the Brethren toward secular education and foreign missions.

She herself, eager to learn, and believing that educated men and women would be an asset in



Mary Z. Francis

furthering the mission of the church, attended both Lebanon Valley and Mt. Morris colleges. At the latter she became acquainted with and was influenced by such leaders as J. G. Royer, Galen Royer, J. M. Moore and others. There, also she met J. G. Francis, a fellow Eastern Pennsylvanian, whom she was to marry a few years later. Her interest in foreign missions, to which she contributed generously, was heightened. It is almost certain that a desire to follow a career in the foreign mission field was thwarted by the active discouragement she encountered in her home congregation.

To hold to a moderate course and to attempt a reconciliation of conflicting views in order to avert loss of membership was not an easy task. However, her clear perception made her realize that, in spite of changes already made and others which would follow, the fundamental beliefs and essential doctrines of the Church could be preserved. Her spirit of tolerance enabled her to extend a sympathetic understanding to the opposing parties. She exemplified very well the admonition of Isaiah to come and reason together. The esteem in which she was held made it possible for her to exert influence on both sides and many heeded her counsel of moderation.

The significance of her life then, lies in this fact, that her influence was helpful in maintaining the strength of the Church at a time of stress.

ELIZABETH MYER (1863-1924)

Elizabeth Myer, daughter of Samuel Rohrer and Amanda Evans Myer, was one of the first women to become active in the Church of the Brethren of the Eastern District of Pennsylvania. She belonged to the well-known Myer family of whom the *Biographical Annals of Lancaster County* (1903) says, "For many years the Myer family has been a prominent one in the state of Pennsylvania". Her father, Samuel R. Myer, was born in Upper Leacock Township, a son of Joseph Myer, long-time elder of the historic Conestoga congregation of the German Baptist Brethren Church in Lancaster County. Elder Joseph Myer was the son of Jacob Myer and the grandson of Johan Myer, pioneer settler of the Myer family who came from Switzerland. Like his immediate forebears Samuel was a man of considerable ability and attainments, a keen businessman, and a zealous churchman. He became a member of the German Baptist Brethren Church (Conestoga congregation) in 1864, was elected to the ministry in 1865, becoming one of the most esteemed and able ministers of the congregation; in fact, he was the only English-speaking minister in his congregation and for miles around. Though he had been reared on a farm in Upper Leacock, his tastes and inclinations led him off his ancestral acres at the age of 19, and into the mercantile business in Bareville, where he became owner of a large dry goods and grocery store. To this place he brought his bride, the former Amanda Evans, of Fiddler's Green, and of Moravian background, to establish a home whose influence in the community came almost immediately to be felt.

Into this home Elizabeth was born on the seventh day of June, 1863, the fourth daughter but the fifth child of a family of 12 children. In her early childhood those physical, intellectual, and moral

peculiarities which later distinguished her were easily discernible; she was slight, delicate in manner, and sensitive, spending much time apart from the other children, alone and pensive. A certain quickness of parts led her parents early to think that maybe here was a child who should be educated (a conclusion reached by few parents in Bareville as early as 1876). Probably the most striking image of the Elizabeth-to-be arose in her parents' minds when as an eight-year old she assumed the role of mother, teacher, mediator, and nurse to two of her younger sisters. According to her mother she was a disciplinarian in embryo.

There was, too, in this unusual child a foreshadow of her many later eccentricities: she did odd things; she walked peculiarly; she carried her head strangely; she spoke differently, a bit too precisely for her Bareville schoolmates perhaps, who sometimes mimicked her; she frequently chastised her brother, Caleb, and her older sisters for their improprieties; and in a childlike though none the less real manner she early preached and practiced health rules learned at her ailing father's bedside.

From birth Lizzie had no sight in her one eye; however the force of her mind overcame this impediment which except for a peculiar turn of her head interfered in no way with her personality or her progress in school. Limited as her sight was, she read and learned with such ease and rapidity that at the Bareville two-room school, which gave her all of her early formal training, she soon became known as the best scholar.

Of the years that intervened between her last year at the district school and her first session at the State Normal School at Millersville (September, 1885) little is worth recording. She resided at home; she clerked and kept books in the family store; and when left to her own devices she ransacked her family's library shelves, and dipped into scores of books. Because of her father's illness and death in 1876, her widowed mother with nine living children and a child still to be born needed her help. Her ambition to go to school laid aside, she bridled her talents and her rather limited physical strength to the service of her family; but as her older brothers and sisters came to share more and more the household responsibilities as well as her plan to continue her education, her hopes revived. She would soon be able to go to the State Normal School at Millersville. The question arose in her mind, "Would Millersville take her with no more formal training than the eight grades of the district school had afforded her? Millersville's catalogues were not heartening. Every catalogue from 1880-1885 read the same: "Students with a fair knowledge of the branches of study named in the Preparatory Course (Orthography, Reading and Elocution, Writing and Drawing, Mental and Written Arithmetic, Political and Physical Geography, Grammar and Composition, and Vocal Music) can enter this course (Elementary) and graduate in two years." The requirement seemed prohibitive to Elizabeth. Besides none of her family felt at all sure that a state normal school was the school for her, for was she not of such religious background as might not fit easily into the irreligious(?) pattern of a state school.

Exactly how the problem was resolved is conjectural, but the

Thirty-Fourth Annual Catalogue and Circular of the Pennsylvania State Normal School lists Lizzie Myer, Bareville, among the juniors in 1885-86, and the *Thirty-Fifth Annual Catalogue* lists Elizabeth Myer, Bareville, among the seniors in 1886-87. She was a candidate for the degree of "Bachelor of the Elements". During her first year her scholastic achievements were superior.

It was November, 1886, during her senior year that circumstances played both against and for her. During a visit to her home, she attended a protracted meeting at the Conestoga church and there "came under conviction". Rather suddenly she decided to join the German Baptist Brethren Church.

There were those who urged that she delay her joining the church until after the school year, but as she told her family then, becoming a Christian was more important to her than becoming a teacher. She was baptized in November, 1886, she "turned plain", and in so doing faced the distressing possibility of not being allowed to continue her work on the normal school campus. For decades, there had been agitation throughout the state against a teacher's wearing a garb in the schoolroom; school boards generally opposed "plain dress"; no person "in plain dress" had ever sought to enroll at a state normal school, for no "plain" person could teach in the Pennsylvania public schools at that time. Elizabeth was convinced that she would have to leave college. Within a few days after her baptism, she notified the office of her intention to leave school; but it was within a few hours that the much respected Dr. B. F. Shaub, principal of the Normal School from 1883 to 1887, heard of her intention and called her to a conference with him. History was made in his decision during that conference. From Miss Myer's own account he said in effect: "Your scholarly attainments at this school have won the esteem of all of us. I shall, therefore, recommend to the faculty that you be allowed to continue your work at this place and I shall see to it that you have every opportunity to live out your convictions." He added, however, that, whereas he could assure her of unprejudiced treatment on the campus, there would still remain the problem of her getting a teaching job in the districts of Pennsylvania when she left the campus. She finished her senior year regularly and in so doing became the first "plain" woman ever to be graduated from a state normal school.

Elizabeth Gibbel McCann attended the commencement on July 7, 1887, at which Miss Myer received her diploma. Said Mrs. McCann, "It was a moment I'll never forget. No one knew what the audience reaction might be. When Elizabeth, dressed in a pearl gray simple dress with a rose bud on her bosom and her prayer veil covering her soft hair, began her salutation's address, a holy quiet fell over the audience and prevailed throughout her speech". "Her address was good", said Mrs. McCann, "but it was the simple, direct, sincere manner of this plain woman to be graduated that held the audience spellbound." Dr. Shaub was right. The innovation had met with success, even though the Garb Law (1895-June 27) (PL 395-S.L. Sec. 4801) still stands on our statute books.

Immediately after receiving her degree from the State Normal School, she was elected to the assistant principalship of Manheim High School, but because of a prolonged illness was unable to carry

out her contract that fall. However, after her recovery, she taught for 14 years in the Lancaster County public schools in Upper Leacock, Leacock, Earl, East Hempfield, and Warwick townships. She enjoyed outstanding success as teacher and disciplinarian. It was almost the turn of the century, when her reputation as a disciplinarian reached a high point. The Voganville school, three miles northeast of Bareville, was a notoriously difficult one; several teachers had been both figuratively and literally thrown out of their jobs there by the somewhat over-sized, under-disciplined boys. The directors of Earl Township heard of Miss Myer, whom they virtually conscripted to teach in that school. She accepted the challenge. When the first day of school arrived, as was their practice, a dozen older boys of the community lined the steps leading to the school door, waiting for the new little teacher to arrive. Her "Good morning, gentlemen", her poise in a tense situation, her prayer to know just what to do at the moment, and her genuine interest in being of service, all these, she believed, helped her through that door on that opening morning and into the hearts of those rural children and parents during the following days. Her courtesy earned the gratitude of a people who like many others have said she was a teacher second to none.

It is on the school ground surrounding the Myer schoolhouse, still in use, that eight stalwart maple trees, which she as teacher planted there some 70 years ago still stand. Tourists pause to admire their beauty and children continue to play in the shade of their branching arms, a pleasure that has survived because of the generous spirit of her who knew how to teach over and above the call of duty.

Miss Myer's life during the succeeding years and almost until her death in 1924 is tied closely to the founding and early growth of Elizabethtown College, for she was with the school from its inception.

It was on October 3, 1900, that she read a paper in the Lancaster City Church at the Brethren Ministerial Meeting, on "Where is Our Greatest Mission in the Work of the Master?" Almost immediately thereafter, *her* mission took her into the work of the college. She began that work by soliciting for funds.

The First Annual Catalogue of Elizabethtown College (1901-1902) lists her as a teacher of "Mathematics, Elocution and English" and "In charge of Ladies Hall". The 1901-1902 catalogue assigns to her the further duty of being "Superintendent of the Model Department". There are references on almost every page of the faculty minutes of these early years to Miss Myer, the preceptress, and the member of standing committees; to papers she read before the faculty; to her advice on all kinds of campus problems; and to her as the publicity agent for the college. Miss Myer, it seems, was a kind of "first cause" for many student activities and a kind of social arbiter in student relationships. She functioned as the first associate editor of "*Our College Times*" (a faculty-run paper) from 1904 to 1907, and as editor-in-chief from 1907 to 1911. Over her signature there appeared in the *Times* articles on such subjects as "Why Educate Girls", "Manners in School", "Social Culture", "English" and "Teacher Efficiency".

From time to time she helped to organize and set policies for the three literary societies, the "Museum of Art", and the library; she spoke at the annual Bible Term sessions rather often. Probably the most outstanding contribution she made to student life was her chapel talks, whose humor and good sense made necessary and important lessons palatable and believable. Her quick discernment, her flexible wit, her knowledge of literature and life, and her infinite store of curious anecdotes enlivened her conversation. To discuss questions of taste, of learning, and to help the halting tongues of the Pennsylvania German students was to her no exertion, but a pleasure. Little wonder that the 1920 senior class said in their dedication to her, "Miss Myer has been a living example for us in many ways; her virtues are many." The dedication speaks then of her promptness, her industry, her loyalty to truth, and concludes, "Best of all, she was always ready to acknowledge and apologize for her own mistakes. Her influence lives on and on."



Elizabeth Myer

Closely allied to the work of the college was her activity in the Elizabethtown Church of the Brethren. According to the minutes of the council meeting of that church dated March 7, 1903, she was present at a meeting called to organize a Sunday school for the church; she was appointed to the advisory committee, consisting of a deacon, John H. Kline; a lay brother, H. K. Ober; and a lay sister, Lizzie Myer. In this capacity she was instrumental in starting for the Sunday school the first primary department, and the first home department, of which she became the first superintendent on December 9, 1909. It was as a consultant on Sunday school affairs, that she appeared on the bi-centennial program at Des Moines, Iowa, in 1908 and on the program of the Sunday School and Missionary Meeting held in the Ridgely Church of the Brethren, Ridgely, Maryland, on November 11 and 12, 1914. The June, 1908, issue of the *Our College Times* says, "Our editor-in-chief, Miss Myer, was one of the only two women in the whole United States who appeared on the bi-centennial program rendered in Des Moines, Iowa, (1908)." The *Gospel Messenger* published in Elgin, Illinois, says, "Sister Myer read a splendidly prepared essay on *The Growth of the Sunday School Movement*. She put much work on the essay and read it well."

Miss Myer's life seems to read like a catalogue of firsts which indeed it was: firsts in her home, in the district school, on the state normal campus, in Pennsylvania history, at Elizabethtown College, and in the Elizabethtown Church of the Brethren. Moreover, wherever the thread of her life was woven into the lives of others, it brought color, and design, and durability.

Elizabeth Myer passed away on May 19, 1924. Thirty-seven years later, May 29, 1961, Myer Hall, on the campus of Elizabethtown College, was named in her honor.

HANNAH CASSEL SHISLER (1858-1921)

Hannah Cassel Shisler, the next to the youngest daughter of Abraham Harley Cassel and Elizabeth Rhoads Cassel, was born on

June 28, 1858 on the Cassel farm two miles north of Harleysville, Pennsylvania. In a letter written to his wife when Hannah was six weeks old, her father, who was travelling in Ohio at the time, sent his love to all of them "and especially to little Hannah."

She grew up as other girls of her time grew up excepting that the second story of their house was weighted down with books, and the family was almost never without overnight and meal guests. Consequently the table conversation was about books, church history, and family trees. Although she appreciated the education she received in that way, she always longed for more family privacy.

The Indian Creek congregation was her home church throughout her life time. During her girlhood, church membership was thought to be only for married people and so when, at the age of 14, she applied for baptism, the church officials were not certain what to do about her request. They decided, however, to baptize her and soon afterwards several other single people were baptized.

When the Huntingdon Normal School, which later became Juniata College, opened, Hannah and her father began to think about her going to prepare to teach. As a result she went to Huntingdon in 1877 where she became not only a student but also a member of The Boarding Club which was composed of one other young woman, five young men and their beloved Professor Zuck. Several others joined the club later. Some lasting friendships were formed through the fellowship which the club afforded. Among them were M. G. Brumbaugh, David Emmert, and William Beery.

She taught school very successfully for eight years. She was a born disciplinarian and was given the schools in which there was a group of big boys whose chief delight was to annoy the teacher. Their fun was spoiled when she was assigned to such a school.

After eight years of teaching she married John Bustard Shisler who grew up and lived on an adjoining farm. They had three daughters, one of whom died at the age of four years, and a foster son who died in young manhood.

She was deeply spiritual. She loved Christ, the Word, and the church with her whole heart. Prayer was as natural to her as breathing. Her private devotions morning and evening were as regular as going to bed in the evening and getting up in the morning. Before leaving home to attend worship services she always knelt at her bed asking God for heart preparation for herself and for all the worshippers, and a special petition was made for the minister who would preach the sermon. Whenever she heard about anyone in trouble or distress of any kind she paused to pray for the people concerned no matter where she was at the time.

For many years she was the teacher of the young women's Sunday school class and later she was the Sunday school superintendent for a number of years. She also felt it a privilege and a duty to attend prayer meeting on Wednesday evening and she usually gave a helpful testimony. As long as her health permitted she was active in the Ladies' Aid Society, where she had gotten an early start. In a letter to the *Primitive Christian* Abraham H. Cassel, her father, writes: "As I am much interested in the Danish Mission, I hold forth the necessity of contributing to it, upon which the following young sisters (mostly sewing girls) resolved to contribute all

they could earn by one week's sewing. Please credit as follows: Elmira Harley, \$4.00; Sara Harley, \$1.00; Amanda Cassel, \$2.75; Hannah Cassel, \$1.00; Rosalinda Cassel, \$1.00; Susan Wise, \$1.00; total, \$10.75."¹ She was a good public speaker, being very painstaking in preparation.



Hannah Cassel
Shisler

Her philosophy of life was very practical. Some of it was couched in single sentences. If her children went somewhere without her, her words, as they left the house, were, "Remember who you are." If they wanted to tattle she said, "One person can't fight alone. What did you do?" If any member of the family criticized the grandparents about a trait of character, her reply was, "Remember that you are closely related." If someone was being criticized for poor judgment or poor management of money or time, she ended the criticism by saying, "Good judgment is a gift from God. Just be thankful that you have that gift." A sentence which she repeated many times was, "You won't become a gracious old lady unless you are first a gracious child, a gracious young woman and a gracious middle-aged woman."

Gratitude for blessings received was one of her outstanding traits. Many times as she stood at the pump with a cup of water in her hand she paused and said, "Thank you, God, for this good cool drink." After her children had gone to bed on a cold night she often checked them and asked, "Have you thanked God for shelter and warmth, and have you asked Him to bless those who are cold?" At other times it was thankfulness for such things as health, and rain.

Hannah was tolerant in most things, but cowardice and insincerity were hard for her to tolerate. She did not know the meaning of fear. She went alone at night to homes where there was critical illness or where a baby was being born. She always said that a true Christian could face anything with faith and courage if he had a vital faith and put the welfare of others first. She often said, "I think I would turn over in my grave if one of my children would turn out to be a coward." She sometimes pushed them into situations which called for courage.

Ministers often thanked her for the undivided attention which she gave throughout the sermon. Many times she said, "I have never heard a sermon from which I did not get any help. If people would pray more and listen harder ministers would preach better sermons." If there were no dinner guests she gave her children an examination on the morning worship service. She felt that if attention and interest had been as it should have been they would remember where the Scripture readings were found, which hymns were sung, what the minister's text was, and what some of the main points of the sermon were. She was not inviting criticism for she never fed her mind or the minds of the members of her family on criticism. It was her conviction that many young people were lost to the church because of the criticism of the church and its members which they heard at home. Church business meetings were never discussed in the presence of her children but they knew what was going on

¹Primitive Christian, May 2, 1876

because of what other children told them. It can truly be said that she put the Kingdom of God first in her life.

She had many plans for old age. She often spoke about the books she would read, the letters she would write and the calls she would make "when I don't have so much work anymore." But she didn't reach that goal for she died on January 21, 1921, at the age of 62 years. Since she was somewhat handicapped physically during the last years of her life on account of heart trouble, she looked forward to "serving unhindered by these physical handicaps", when she knew that death was near. She felt certain that the Lord of glory would give her much work to do for Him. Her idea of heaven was not eternal rest but eternal service in His presence.

HANNAH HORNING ZIEGLER (1856-1947)

Hannah Horning was born in Limerick Township, Montgomery County, Pennsylvania, on March 31, 1856. She was the daughter of Samuel and Elizabeth Grater Horning. On her mother's side, she was a direct descendant of Peter Becker. In 1869, the family moved to Malvern, Whiteside County, Illinois. In 1876, Jesse Conner Ziegler also moved from Pennsylvania to Malvern, where he taught public school, and during the summer months worked for Samuel Horning, who was a building contractor.

On April 16, 1879, Jesse Ziegler and Hannah Horning were married by George Zellers, a famous poet-preacher of the Brethren, of Mt. Carroll, Illinois. While they lived at Malvern, three sons were born to the Ziegler family: Samuel, January 11, 1880; Harry, December 14, 1880; and Warren, June 16, 1883. In March, 1886, the family moved to a large farm near Bethel, Berks County, Pennsylvania, and two years later to the old Conner homestead near Royersford, Pennsylvania, where they lived until a younger son took over the farming operation. In Pennsylvania, three more sons were born: Howard Jesse, February 8, 1889; Paul, January 28, 1891, died five months later; and Robert, March 2, 1896. Robert died in June, 1922.

On January 1, 1902 the Jesse Zieglers moved to Reading, Pennsylvania, where Jesse served as pastor of the church for a salary of \$25.00 per month. He paid his own rent from this princely sum. They returned to the farm in 1904.

Hannah was a competent manager, caring well for the growing family, and encouraging them to get as much education as they could. She was also a voracious reader, and a good singer. In the early years of their marriage, Jesse bought for his wife a reed organ as a Christmas present. One of the sons, Harry, remembers his mother playing and singing "O, They Tell Me of a Home," while he was reading Prescott's *Conquest of Mexico*. She introduced her sons to good books and to the life of the church. For many years she taught the primary class in the Mingo Sunday school, and led the singing of the hymns in a clear soprano voice.

Among the books which she had her children read were Foster's *Bible Pictures and What They Teach Us*, and *Ben Hur*. The boys were all quick readers, and they remember that she sang to them, rather than read stories to them, and expected them to read for themselves. Hannah lost her sight when she was about 70, but

learned to read by the Moon touch system, and continued to read many books. She had the entire New Testament in this system, and read it over many times. She also kept very busy with many kinds of hand work. When in her sixties, she learned china painting, and her grandchildren cherish the lovely plates which have become heirlooms, initialed H.Z. She died in June, 1947, at the age of 91.

Hannah Ziegler was a person of quite forceful personality. She was short of stature and short of temper. But the calm steadiness of her husband's character provided a fine balance in their marriage. She never believed in the self-effacing conformity in dress and speech which was expected of Brethren ministers' wives, but was rather outspoken and positive. Her good judgment and loyalty made her home a haven of strength for Elder Jesse Ziegler, and a place where her sons could develop a great love for books, and freedom of thought.

5. Missionaries

IRENE FRANTZ BITTINGER

Irene Frantz Bittinger was born in Frystown, Pennsylvania, on November 13, 1905. Her parents were Henry M. and Annie Merkey Frantz. They belonged to the Little Swatara congregation where Irene was baptized near Fredericksburg in March, 1915.

She attended elementary school in Frystown, Rehrersburg, and Richland, high school in Richland and Lebanon, and Elizabethtown College where she earned her B. S. degree and met her future husband, Desmond Bittinger, whom she married on June 15, 1927.

Her teaching experience has been varied. She did substitute teaching for two years near Lima, Ohio, where her husband was

pastor for three years. She taught science and languages in Hegins Township High School, Pennsylvania, two years, French at McPherson College for eight years and also at Tunghai University, Taiwan (Formosa), one year. She has done tutoring throughout the years.

Following the pastorate at Lima, Ohio, the Bittingsers served in Nigeria from 1930 to 1938, having been located at Garkida, Marama, and the leprosarium, successively. During those years she taught at various levels and various subjects in our mission schools.

After retirement from the Nigerian mission field the Bittingsers taught sociology at McPherson College from 1940 to 1944, after which Brother Bittinger



Irene Frantz Bittinger

was editor of the *Gospel Messenger* from 1944 to 1950. He has been president of McPherson College since 1950. In all of his work, Irene has done her part and has also done much in her own right, serving as president of the Western Regional Women's Work one year, director of Mission Study of the Women's Work National Council six years, president of CBWF one year, Kansas Mother of the Year in 1956, vice president, Kansas Studies, White House Conference on Children and Youth in 1960.

She is the mother of four children, Stanley, Patricia, Richard, and Marianne, all of whom are serving the church. Stanley and his wife served first in Puerto Rico and have been at Falfurrias, Texas since their return to the States. Patricia and her husband served two terms in Nigeria and are now at McPherson College. Richard and his wife spent one term at Waka Schools in Nigeria and are now at Manchester College. Marianne and her husband are at Bethany Seminary where her husband is a senior.

In 1962 and 1963 Irene accompanied her husband on a round the world trip as Fulbright lecturer, revisiting Nigeria and other countries, and teaching the school year in Taiwan (Formosa), in Tunghai University, and the National Tawain University.

FLORENCE MOYER BOLLINGER

Florence Moyer Bollinger, the daughter of Samuel C. and Emma Tyson Moyer, was born on December 16, 1896, in Lansdale, Pennsylvania. She attended Elizabethtown College, Manchester College, and spent a term at Bethany Biblical Seminary.

In November, 1930, she and her husband, Amsey Bollinger, and their three children, Lowell, Virginia, and Richard went to India, but before going there they had spent some time in Greene County, Virginia, an experience which Florence felt was an excellent preparation for transfer to India. The first year and one-half in India was spent at Dahanu in language study and helping to teach the younger children. Later they moved to the jungle area of the Dangs where they spent six happy years. Florence's days were filled with women's work, community children's interests, home visiting, or helping the sick.

In their second term of service they were transferred to Anklesvar where her main work was at the medical dispensary. Returning after furlough in 1949 they were again assigned to Anklesvar. Their third furlough was due in March, 1955, and as they were returning in 1956 and had a short stop in Naples, Italy, a cablegram was handed to them, telling them about the death of their daughter, Virginia, who with her husband, Dr. Joseph Schechter, and two children were also missionaries in India. She had died of bulbar-spinal polio. So Anklesvar was again home for their fourth term of service, but after one year they were appointed to go to Bombay where Amsey served as mission treasurer and co-manager of the Inter-Mission business office and Florence was manager and hostess of the Brethren guest home. They found that contacts with and service for many other missions and missionaries, and sharing their home with Christian



Florence Moyer
Bollinger

travelers from many parts of the world added up to a very rewarding three and one-half years of service in the big city.

After more than 30 years of service in India, and since another furlough was due, they came home for retirement in 1961. But they postponed retirement for two years while they spent those years in Laos under the auspices of International Voluntary Services, Incorporated. This was in educational work but due to unsettled conditions the American ambassador did not permit the wives and children of Americans to live there. Consequently, for 14 months Florence lived in Bangkok, but the last ten months of the tour she was allowed to join Amsey in Laos.

WILL E. and LEAH SHEAFFER GLASMIRE

William Elmer Glasmire, better known as Will E., was born on May 18, 1881, near Leesport, Berks County, Pennsylvania. His parents, Alexander and Mary Ganger Glasmire, were members of the Lutheran Church. Will was confirmed a Lutheran at the age of 15 and became active in the Sunday school.

He spent his boyhood, with his seven brothers and two sisters, on his father's farm and attended public school. At the age of 15, he qualified by examination for a diploma to enter a state normal school. For him teaching held no appeal, hence he did not take advantage of this opportunity.

The lure of the West attracted him to Iowa, where he learned carpentry. While in North Dakota, living the life of a cowboy, he was persuaded by B. F. Wampler to enter Elizabethtown College.

He matriculated in September, 1905, and that fall he decided to join the Church of the Brethren at Elizabethtown. In June, 1907, he was graduated in the music teachers course. After spending a year working in California, he returned to his Alma Mater as a member of the music faculty. During the next two years he served on the faculty and studied bookkeeping. A general appeal during Bible term by Elder Galen B. Royer for Christian workers willing to go to a foreign field started his thinking about going to India or China.

During 1910 and 1911, he was general manager of a lumber yard in Hummelstown, Pennsylvania. Later he accepted a position as bookkeeper in the Palmyra Planing Mill. On December 17, 1913, he married a college classmate, Leah Myer Sheaffer.

Leah Sheaffer was born on April 7, 1889, in Bareville, Lancaster County, Pennsylvania. Her parents were Martin R. Sheaffer and Charlotte (Lottie) Myer. The Sheaffers were originally farmers. After retirement from the farm, Martin became a director of the New Holland National Bank and also of the Agricultural Trust Company of Lancaster. Leah's maternal grandfather, Samuel R. Myer, and great-grandfather, Joseph Myer, were prominent ministers in the Church of the Brethren. Her maternal aunt, Elizabeth Myer, was the first dean of women at Elizabethtown College.

Leah was the eldest of three children, all girls. By the age of 16 Leah had completed public school in Bareville, had become a skilled pianist, and matriculated at Elizabethtown College. In the same year, 1905, she joined the Church of the Brethren at Elizabethtown.

In June, 1907, Leah was graduated in the English scientific course as salutatorian. In 1908, she was graduated in the piano course and, in 1910, she finished the pedagogical course. Her proficiency in music won her a position on the Elizabethtown faculty, teaching piano. Later she also taught English, drawing, and physical culture. She eventually served two years as head of the department of instrumental music.

Music brought Will and Leah together. He was a singer with a deep bass voice and she played the piano. They both served on the music faculty of Elizabethtown College. They worked together in singing classes, much in vogue in those days.



Will and Leah Glasmire

From this point on, their separate paths became one. While living in Shoemakersville, Will was elected to the ministry and ordained the same day, August 17, 1918. The influenza epidemic almost claimed the life of Leah, while Will not only avoided the illness, but was able to help the local

doctor by driving for him as he made his daily rounds.

Less than a year after ordination, Will and Leah Glasmire were accepted by the General Mission Board and confirmed by the Annual Conference at Winona Lake for service in Denmark. The personal contact of J. F. Graybill, missionary in Sweden, had borne fruit. On October 22, 1919, the Glasmire family embarked for Europe.

Their first stop was in Malmo, Sweden, at the home of J. F. Graybill for language study. Their first residence in Denmark was in the rear of the bicycle shop in Kolby, Thy district. Their last residence there was in Bested where the bicycle gave way to a Model T Ford. The car, furnished by the Eastern District of Pennsylvania, was one of the few cars in town. It was both a curiosity and a great aid in the work.

In Denmark, where the State church rules, working for an independent church was not easy. There was a group of sincere, loyal Christians who welcomed the help of the American. The Brethren Church in Denmark grew in strength and in numbers as the years passed.

When the tour of duty in Denmark came to an end, the family returned to Lancaster County. Will went back to his first love, carpentry.

Will was ordained to the eldership in the Lancaster church, January 15, 1948. On December 23, 1955, he passed from this life.

Leah Sheaffer Glasmire is still active in her church, teaching Sunday school occasionally, and in her community, teaching piano pupils.

MONROE and ADA GOOD

Monroe C. Good, the son of Monroe and Mary Crouse Good was born in Goodville, Pennsylvania, on March 13, 1924. He received his

B. A. degree at Elizabethtown College and his B. D. degree after attending the Eastern Baptist Seminary in Philadelphia, Pennsylvania, and Bethany Biblical Seminary.

On June 2, 1945, he married Ada Ziegler, the daughter of Abraham and Rhoda Keller Ziegler of Richland, Pennsylvania. She attended Richland High School, Millersville State Teachers College, spent one year at the Eastern Baptist Seminary, and several terms at Bethany Biblical Seminary.

They have four children, Ronald, aged 17, who is a freshman at Elizabethtown College, David, 14 Debbie, 12 and Philip, 7.

They left as missionaries for Nigeria under the General Brotherhood Board on October 17, 1952. Their first six months were spent at Garkida in language study after which they were assigned to Marama where Monroe's work was church leadership and evangelistic work. Ada's chief responsibility was the supervision of three primary schools and working among the women. Later they were assigned to Shafa where they had charge of all the station and district work excepting the medical work. For six more years Monroe's assignment was station and district work but during his last four years he was director of evangelism for the whole mission area.

For five years Ada taught English and supervised schools locally. She was also area schools supervisor for two years. During her last two years on the field she spent her time on language and literature work.

They had a furlough in 1955 and 1956 and another in 1960 and 1961.

JACOB F. (1874-1958) and ALICE H. GRAYBILL (1874-1952)

Henry and Barbara Graybill lived on a farm near Annville, Pennsylvania. To them was born on June 10, 1874, a son, Jacob F. He had two brothers and one sister, two of whom passed away in infancy. Jacob's father passed away when Jacob was four years old; good, Christian grandparents then reared him. He received a public school education, and attended a private academy in Palmyra, Pennsylvania.

He was united in marriage to Alice M. Hoffer, daughter of John and Magdalena Hoffer, who lived near Palmyra, Pennsylvania, on November 2, 1895. After his marriage he accepted Christ and united with the Church of the Brethren at Palmyra. He, at once, became a leader in the Sunday school. When he was 30 years old he was called to the ministry.

In order to better qualify himself he entered Elizabethtown College, Pennsylvania, and there took a two-year Bible course. He later accepted a pastorate in the Amwell and Union churches in New Jersey. While there he attended Doctor White's Bible School in New York City. In 1909 he became a member of the faculty of Hebron Seminary at Nokesville, Virginia. He taught Bible, mathematics, and English. While at Nokesville he offered the General Mission Board of the Church of the Brethren his services.

John and Magdalena Hoffer lived on a farm near Palmyra, Pennsylvania. Alice was born on September 1, 1874, the youngest child in a family of three sons and seven daughters. Her early life

was spent on her parents' farm. She attended a good country school, and grew up under the influence of a good Christian home.

She was married to Jacob F. Graybill, November 2, 1895. Two years previous to her marriage she had accepted Christ in the Spring Creek congregation. Soon she taught a Sunday school class, which she enjoyed and considered a privilege.

When her husband was called to the ministry, she, too, desired a better preparation for this new calling; consequently she also took Bible courses, while she did the cooking at Elizabethtown College.

In 1911 Brother and Sister Graybill were sent by the General Mission Board of the Church of the Brethren to Malmo, Sweden to work in the Church of the Brethren that had been started there sometime previous to 1911. Because of their age, the Graybills had a difficult time learning the Swedish language. But they soon adopted the Swedish customs and became highly respected by every one.

The Graybills were sacrificing people, often sharing their own food, money, and even clothes with those who were in need. During World War I they had many sick people in their own home, caring for them.

Sister Graybill loved children and used to "borrow" a child to take care of for weeks or months when a mother was sick, or needed a rest. The Graybills adopted a daughter, Ruth in 1921 or 1922, when her father died. Pastor Graybill had come to the father's funeral, and when Ruth saw him she stretched her hands to him and said, "Papa". Her own mother needed to work to make a living for a brother and another sister. Ruth enjoyed the privilege of a good, Christian home with the Graybills, who gave her needed love and care.

In 1913 Sister Ida Buckingham, a native of Illinois, came to Sweden to assist the Graybills in their work. Several missions were started elsewhere in Sweden, and one in Denmark. Brother Graybill would ride a bicycle to visit his church members, and the outpost missions. He would often ride 30 or 35 miles from one mission to another. Later, in 1919, he got a Ford car as a gift from America. Then he would put as many people as possible in his car and would ride out to the country missions and have services.

The Graybills' week was always filled with meetings. On Sunday there was Sunday school, followed by a church worship service. Junior and Young Peoples' meetings were held at six and seven o'clock, respectively. Monday there was a sewing circle; Tuesday, a Junior workshop; Thursday a prayer service; Friday, a Bible class, and the outpost mission work in the remaining time.

Pastor Graybill was active in the ministerial association of the Free Churches in Sweden. They would meet once a week to discuss the text for the next Sunday, and also to discuss other church problems. They met in their homes, and the wives would serve a lunch to them.

The Graybills also published a monthly Swedish magazine for the Brethren. Pastor Graybill had to perform many kinds of duties; a versatile person was required to be a pastor to the congregation in Malmo.

The Palmyra and Chiques congregations of Eastern Pennsylvania helped to sponsor the Graybills' work in Sweden. These congregations also gave them a gift in the form of a trip through the Holy Land. They spent 31 years in Sweden doing the work of the Lord.

During World War II the Graybills were asked several times by the American consulate to leave Sweden. This was a difficult decision to make. Finally in the summer of 1942 they sailed for America. They went to live with a niece and her family in Lebanon, Pennsylvania. They lived there for five years. During this time Brother Graybill spoke in many churches about their work in Sweden.

In the fall of 1947 they decided to move to Florida, thinking the warmer climate would help rid Sister Graybill of her arthritic condition. They moved to Tampa, where Brother Graybill did much work in the Tampa Church of The Brethren. Sister Graybill also helped with this work as much as her health would allow. After she suffered a severe paralytic stroke they came to the Neffsville Brethren Home. There on January 19, 1952, Sister Graybill passed away. A little more than six years later, on September 27, 1958, Brother Graybill too went home to his heavenly Father.

While they lived in Tampa, Florida, their adopted daughter, Ruth, and her family of three boys visited the Graybills for several months. They then returned to Sweden and now live in Stockholm with pleasant memories of godly, adopted parents and grandparents.

BESSIE RIDER HARLEY

Bessie Rider Harley, the daughter of Adam B. and Sara Groff Rider was born at Steelton, Pennsylvania, on September 28, 1884. In her early childhood, her parents moved to Elizabethtown, where she attended public school and later Elizabethtown College, which was then barely started. In 1903 she and two others (Luella Fogelsanger and Lizzie Eby) comprised the first graduating class of the College. The course she finished was a brief commercial course after which she spent three years working in the office of a factory in Elizabethtown.

Later she returned to the college for instruction in Bible, after which she went into nurse's training in the Lancaster General Hospital. Some time after receiving her R. N., she decided to apply for service as a missionary and was sent to China in January, 1916. Her term of service was spent in Ping Ting Chou, Shansi Province.

After returning to the States on furlough she married Jacob S. Harley in 1923. At that time he was a teacher at Elizabethtown College. They continued to live in Pennsylvania, until 1936 when they moved to Sebring, Florida. Her husband died some years ago, but she still lives in Sebring.

ROBERT and ANNA MARY HESS

Robert A. Hess, the son of Ezra E. and Martha Auker Hess, was born near Mt. Joy, Pennsylvania, on June 9, 1928. He attended the Mt. Joy elementary school and high school, Elizabethtown College, Pennsylvania State College, and Bethany Theological Seminary.

On July 3, 1949, he married Anna Mary Hawthorne, the daugh-

ter of Victor and Elizabeth Hawthorne. Anna Mary was born on March 21, 1924 near Maytown, Pennsylvania. She attended both the elementary school and high school at Maytown, Elizabethtown College, and Bethany Training School. They have one child, Sharon Kay, born on June 23, 1955.

Robert and Anna Mary went to Nigeria, West Africa, on September 3, 1953. Their major assignments during their first term of service were language study at Garkida for about four months, after which they were transferred to Waka, where Robert was assigned temporary supervision of the building program there. The next 18 months were spent at Wandali, a one-family station, where they were in charge of all the work both on the station and in the district. They were moved once more by another assignment at Waka, this time in teaching. After six months there they went on their first furlough.

Their second term of service was spent in full time educational work at Waka Schools, Anna Mary teaching in the Girls' senior primary school and Robert in the teacher training college, of which he became principal in 1958. In 1960 he became superintendent of Waka Schools.

They are now in their third term of service and are carrying the same program as they did during their second term. Robert's task grows heavier as the institution grows. The secondary school will be double streamed in 1965, and the training school, which has been double streamed for several years, is pressured because of the demand for teachers and for education in general to take in a triple stream of students.

During their last furlough from December, 1961 to January, 1962 Robert took full time school work and received his M. A. from Temple University in Philadelphia. Both of them did deputation work on week ends.

NORA REBER HOLLENBERG

Nora Reber Hollenberg, the daughter of Elias and Augusta Luft Reber, was born near Bernville, Berks County, Pennsylvania, on October 21, 1892. She was born on her grandfather's farm, where her father was reared, and where her parents began their married life. While living on the farm in Berks County she attended the Mohrsville church and Snyder's country school.

When she was 14 years old her father died, after which her mother, Nora, and her two brothers, Joshua and Albert, moved to the Elizabethtown College campus, where her mother was in charge of the culinary department for 17 years. In the meantime she and her brothers continued their education at the college. She finished the English scientific course in 1911 and two years later the pedagogical course after which she taught country school for two years several miles from their college home.

The next two years were spent at Bethany Biblical Seminary and the following year she attended Mt. Morris College where she received her B. A. degree in 1917. She then taught one year at Mt. Morris College after which she returned to Bethany and was married to Fred Hollenberg on June 1, 1920.

They were approved to go to India as missionaries in 1920 and served there one term of six and one-half years. Their three children were born in India. While in India they were in charge of the boys' boarding schools at Vada and Palghar.

Since retiring from the work in India they have been in pastoral work. They now have a life-lease on a cottage at the Lorida Estates Retirement Home and have the pastorate of the Lorida, Florida, church.

MARK KEENEY

On May 10, 1926, Mark Keeney was born to William M. and Anna Ebling Keeney near Bethel in Berks County, Pennsylvania. He attended both the elementary school and high school in Bethel. At the age of 15 he was baptized in the Little Swatara congregation.

On August 13, 1948, he was married to Anita Soderstrom from Karlskrona, Sweden. Together they attended Elizabethtown College, the University of West Virginia, and Bethany Theological Seminary, graduated from Elizabethtown College in 1954, and from Bethany Theological Seminary.

Mark was the part-time pastor of the Morgantown Church of the Brethren, West Virginia for two years while attending the university there. He also served one summer as pastor in Barnum, Minnesota, and after returning to Bethany Theological Seminary he served as the week end pastor at Barnum.

The Keeneys have two daughters, Ruth aged 15 years, and Wanda aged ten years.

The Keeneys went to Nigeria in September, 1957, and were assigned to the Marama station where they were in charge of station and district work. In the autumn of 1960 they came home on furlough and both of them taught school until they returned to Nigeria in June, 1962. They were again assigned to Marama where in recent years a nurse and a family have been carrying the missionary responsibilities.

WILBUR and EVELYN MARTIN

Wilbur, son of Ira and the late Edna Heinaman Martin, was born November 24, 1914, in Ephrata, Pennsylvania. He was baptized at the age of twelve. Early in life he showed a deep interest in missions, which interest was strengthened by his contact with a young African boy who was studying in the United States.

In 1936 he was married to Evelyn H. Zuck, daughter of Abram W. and Verdie Hibschan Zuck. Evelyn was born in Ephrata, Pennsylvania. Since her father's work as a railway mail clerk necessitated frequent transfers she and her brothers, Nevin and Lowell, spent their early years in several of the larger cities of Pennsylvania.

During a revival meeting conducted by the late Rufus Bucher, Evelyn accepted Christ and was baptized at the age of 13. While in high school she began to think seriously about a missionary career and won second prize in an essay contest on the subject, "Why I want to be a missionary nurse."

Preceding their marriage Wilbur was taking Bible courses in

Lancaster. Following their marriage both he and his wife enrolled in the National Bible Institute in New York City where they completed a two-year medical missionary course. Wilbur was licensed and ordained to the ministry in the Ephrata Church of the Brethren. While serving as pastor of the Pottstown church from 1939 to 1950 he attended the Eastern Baptist Seminary and received his Bachelor of Religious Education degree in 1944.

The Martins have two sons, Timothy Dean, who came into their home at the age of six days, and Thomas Kent who came at the age of four days.

On January 31, 1957, the Martins left the United States for Nigeria where they served as houseparents at the Hillcrest School for missionaries' children in Jos.

Since their return four and one-half years ago he has been serving the church as pastor of the Coventry Church of the Brethren near Pottstown. Evelyn is serving as church secretary.

ELIZABETH GIBBEL McCANN (1868-1944)

Elizabeth Gibbel McCann was born March 14, 1868, near Lititz, Pennsylvania. Her parents were John B. and Elizabeth Royer Gibbel. The spiritual atmosphere of the home caused Elizabeth to give her heart to the Lord much earlier than usual in those days. When she was not quite 17 years old she was baptized by her father.

In 1886 she entered the Preparatory Department of Juniata College and in 1891 she finished the Normal English course after which she taught school for six years. In 1897 she accepted a call to mission work in India and sailed that autumn. She began her missionary work in Bulsar where the Stovers and Bertha Ryan had already settled.

She was married to S. N. McCann on June 29, 1898. After acquiring the language they moved to Anklesvar where both of them worked hard in famine relief. While her husband made long trips into the country to help feed the hungry and to relieve suffering, Elizabeth continued to teach her Bible classes and to care for her small son, Henry. Perhaps her greatest contribution to the mission program in early days was to set the example of a Christian home before the people of India.

In March, 1904, her daughter, Mary, was born in Lititz where she was staying during a health furlough while her husband remained in India. In November of that year she returned to India with her two small children and again worked with her husband until after ten years of faithful service the family returned to the States on furlough. Since Brother McCann was not well they did not return to India.

After her husband's death in 1917 she served as Dean of Women at Bridgewater College for several years, at Blue Ridge College for one year, and as Assistant Dean of Women at Elizabethtown College for 11 years. She died on June 18, 1944 and was buried in Bridgewater, Virginia.

MARY MacMANES

Mary, the daughter of Mr. and Mrs. John MacManes, was born

in Ludlowville, New York, on December 4, 1938. She attended the Lansing elementary and high school and when she finished high school she received a scholarship of \$1,000. While in her early teens she began to think about becoming a missionary. At that time her choice of field was Nigeria. On April 5, 1953, Mary was baptized and became a member of the Church of the Brethren in Lake Ridge, New York.



Mary MacManes

After finishing high school she moved to Manheim, Pennsylvania, where she lived with the Norman Fahnestocks and attended services in the White Oak church. For some time she worked in a factory and later she was a nurse's aide in the York Hospital while she was saving money to take a nurse's training course. She realized her hopes when she received her R. N. degree from the York Hospital. She then returned to Manheim and worked in the Lancaster General Hospital until she was asked to go to India. Although Nigeria had been her choice of fields she accepted the call to India and left the United States on November 22, 1962.

Her first assignment was in Anklesvar where she lived in the home of Earl and Rachel Ziegler. Later she was assigned to Dahanu where she is an instructor in the Dahanu Road Hospital.

CLARA MYER

Clara Myer, the daughter of Oliver and Addie Myer, was born on June 26, 1909, at Leola, Pennsylvania. She attended Upper Leacock High School, Millersville State Teacher's College, Elizabethtown College, University of Chicago, Central Y.M.C.A. College in Chicago, and Bethany Biblical Seminary where she graduated in 1955 with an M.R.E. degree.



Clara B. Myer

She served as a teacher in Nigeria from April, 1946, to August, 1954. Her first assignment was at Hillcrest School where she taught for two years. The following year she taught in the Senior Primary School at Garkida. Following her furlough she taught one more year at Garkida and then was assigned to Chibuk where she finished her term directing the Primary School.

"Clara found the work at Jos, Garkida and Chibuk very different in many ways and yet essentially the same because the objective in teaching is to help young lives to know the true God and his Son, Jesus Christ, who came to save all people regardless of tribe, race, or nationality." (Quoted from *Meet Your Missionaries* by Anetta Mow).

After Clara got her degree at Bethany Biblical Seminary she was employed for five years by the Church Federation of Greater Dayton serving as a weekday church school teacher. In 1960 she moved to Lancaster and returned to teaching in the public schools which she had done for a number of years before going to Nigeria. She

is now teaching a third grade in Lancaster City.

ISAIAH EBERSOLE OBERHOLTZER (1883-1956)

Isaiah Ebersole Oberholtzer, son of Christian W. and Elizabeth Ebersole Oberholtzer was born on May 11, 1883 near Elizabethtown, Pennsylvania. He attended Elizabethtown College, Juniata College, from which he received his A. B. degree in 1910, Garrett Bible Institute, Yale Divinity School, Union Theological Seminary, and Oberlin Seminary from which he received his M. A. in 1916.

At the age of 21 he became a member of the Elizabethtown congregation. He was called to the ministry in 1908 and was ordained to the eldership in the Trotwood, Ohio, church in 1916.

On September 8, 1915 he was married to Elizabeth Weybright. Before going to China as a missionary he taught at Daleville College, Virginia, for two years. He and his wife were approved as missionaries for China at the Annual Conference of 1916 and they sailed on August 26, 1916. They served in China until 1937.

Fourteen of the Oberholtzers' years in China were spent in the interior, 80 miles from the railroad. His work was station educational and evangelistic work. He was director of the Men's Bible Training School. In 1938 he returned home after having spent the last year as the only white man on the station.

From 1938 until his death on July 29, 1956, he served the church in deputation work and in pastorates in the Muncie church and the Kokomo Church in Indiana, and in the Stony Creek and Mansfield churches in Ohio. In August of 1952 they retired and settled in Trotwood, Ohio, where they were active in the church. From January to May of 1956 they served in the Piney Woods school in Mississippi and he died several months later.

His wife, one son, and two daughters survive him.

VIOLET HACKMAN PFALTZGRAFF

Violet Hackman Pfaltzgraff, the daughter of Willis B. and Emma Hackman, was born on July 7, 1919, in Lancaster County, Pennsylvania. She attended the Rothsville High School, Elizabethtown College, Hahnemann School of Nursing in Philadelphia, and Bethany Training School.

While attending Elizabethtown College she met Roy Pfaltzgraff and they were married on April 10, 1942, just five days after she finished nurse's training. After her husband finished his medical training at Temple University he interned at Lancaster General Hospital and Violet did private duty nursing during that time.

Because of World War II they were unable to go to Nigeria in 1943 so Dr. Pfaltzgraff got a surgical residence for two years at the Protestant Episcopal Hospital in Philadelphia. It was while they were there that Roy Jr., was born.

In January, 1945, they went to Nigeria and arrived just three weeks before George was born. Their first assignment was at Lassa. After six months of language study she began to teach in the Women's School, in addition to caring for her two little boys. She taught hygiene and Bible courses.

When they returned from their first furlough Violet started to

supervise in the wards and to have classes for the hospital attendants. She enjoyed that work especially after they were able to move into the new hospital. David and Kathy were born while they were located at Lassa.

Since 1954 they have worked at the leprosarium at Garkida, but she has not forgotten the satisfaction which she experienced while supervising the Lassa hospital staff and teaching them nursing procedures and Bible courses. She says, "I loved Lassa and have many fond memories of the place".

She also has classes for the medical workers at the leprosarium and the needs of the patients challenge her, but since leprosy is a medical disease, recovery is slow and requires long waiting to see results. Violet says, "Even the plastic surgery we do is a long drawn-out procedure." Nevin was born during their period of service at the leprosarium.

They are now on furlough and are living at Carville, Louisiana, where the doctor is on the staff of the United States Public Health Hospital. One of the joys of the furlough is to live as a family with the exception of Roy, Jr., who is married and attends McPherson College.

B. MARY ROYER (1881-1951)

Mary Royer was the daughter of Benjamin and Laura Buch Royer. Bereft of her mother at the age of 17 months, she was taken to the home of her grandmother Buch to be cared for. When she was 14 years old she went to live with her uncle and aunt in Richland, Pennsylvania. Aunt Emma Buch became a sympathetic and understanding mother to Mary and conscientiously reared her for service in the church. On Christmas Day, 1897, in the Tulpehocken church, B. Mary confessed Christ and from that day she never swerved from her faith in Him. She loved her Lord and knew Him intimately. And thus she served Him loyally, faithfully and cheerfully.

B. Mary did not have the advantages of a liberal education. She longed for what high school and college offered and prayed that sometime her wish might be realized. At 18 the opportunity came for her to take a short Bible term at Juniata College. Later she went to Elgin and worked several years in the Brethren Publishing House. Then she attended Elizabethtown College and pursued the Bible course. From there she went to the Bible Teachers' Training School at New York City, graduating in 1909. She then taught Bible and English for two years in Hebron Seminary at Nokesville, Virginia. During the spring of 1913 she worked on a nurses' course in Battle Creek Sanitarium in Michigan, the better to prepare herself for her life work in India to which she was already appointed. In the fall of 1913, she sailed for India.

She was assigned to work in the Marathi area of our mission field. Enthusiastically and joyously she entered upon the first and most difficult task of the missionary, that of learning the language. Although tempted to discouragement at times, she never gave up hope of acquiring the language in which she was to do her work. She learned it well and spoke Marathi fluently. Her first assignment

to work was evangelism among the women and girls in the villages of the Dahanu area. She might well be called one of the pioneers in our Marathi field. Here in Dahanu in those early years she lived in a native house, traveled over jungle roads in an oxcart or two-wheeled tonga and entered into new and untried fields. She showed sympathetic understanding of the Indian woman's needs, both physical and spiritual, and the women never doubted her love and concern for them.

When the medical work at Dahanu Road was begun a few years later, B. Mary was asked to transfer her work in district evangelism to the medical work at the station and assist Dr. Nickey until a missionary nurse was available. Later she resumed her work in evangelistic touring in the villages. Some years were also spent in the girls' schools at Ahwa and Dahanu. The girls looked to her for counsel and guidance. She not only lived near the schoolgirls but also in the same house with them. Life in the jungle at Ahwa and Vada did not afford many conveniences, not even those she had enjoyed at a station along the railway. She never murmured about inconveniences but rejoiced in her opportunities to serve her Master. She suffered several attacks of malarial fever, and in more recent years her activity was limited by a weak heart.

She served four terms in India, returning to the homeland the last time in 1946. The Second District of India twice elected her to represent it on Standing Committee. Health did not permit her to serve on the first appointment but in 1949, at the Ocean Grove Conference, B. Mary represented her district in India.



B. Mary Royer

During the 33 years she served in India she was supported by her home church at Richland and her work budget was provided by the White Oak church, Pennsylvania. After she retired from service in India, she was active in her home congregation. She taught a senior class in Sunday school and was also teaching the gospel to a group of children of the community who met in her home and did so the last afternoon of her life. She also cared for an aged sister in her home.

B. Mary passed from this life quietly while she slept. The funeral service was held in the Richland church and was conducted by her pastor, Ray Kurtz, assisted by Elder Michael Kurtz. The large attendance at this service, including 20 ministers from her district, bespoke the high esteem in which she was held.

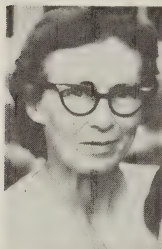
(This biography is essentially the same as that written by Anna E. Lichty, and published in the *Gospel Messenger*, February 9, 1952; it is used by permission.)

FLORENCE MILLER ROYER

On March 2, 1918, Florence Miller Royer was born to Harrison and Edna Shearer Miller at Manheim, Pennsylvania.

She finished the Nurse's Training Course at the Swedish Covenant Hospital School of Nursing in Chicago, Illinois. She also attended Grantham Bible School, Elizabethtown College, and

Bethany Theological Seminary.



Florence Miller
Royer

In October, 1951, she went to Nigeria where her first assignment was at Lassa to study the Margi language and to assist in the hospital. In August, 1953, Florence was assigned to work at the leprosarium at Garkida. This made it necessary for her to learn the Bura language.

In 1955 she married Ralph Royer, the son of Harold and Gladys Royer, missionaries in Nigeria since 1930. He was born at Garkida. She spent her second term of service at the Lassa station where she worked in the hospital and Ralph was supervisor of the elementary schools in the mission.

They have spent their present term of service at Waka and at Garkida. At Waka, Florence was in charge of the dispensary and worked with the girls in the Girls' Life Brigade. At Garkida she has been nurse-in-charge at the leprosarium during the Pfaltzgraff furlough. Her husband has again been the supervisor of the elementary schools of the mission.

The Royers have three daughters, Linda Kay, Roxanne, and Sylvia.

Their furlough is due, but because of shortage of staff they will take only a short one.

MARY SCHAEFFER

Mary Schaeffer, the daughter of Isaac and Clara Reber Schaeffer, was born near Wintersville, Berks County, Pennsylvania, on December 16, 1890. She was baptized in the Lancaster church on February 3, 1901. She finished the Normal English course at Elizabethtown College in 1913, received her B. A. at Manchester College in 1917, and her M. R. E. at Bethany Biblical Seminary in 1942.

In 1917 she went to China where she was assigned to village evangelistic work at Shou Yang. She spent her entire first term there. She then worked at Pingting from 1926 to 1947. After the communists came in she spent one half year in Peking, and one-half year in Nan Chang in a service project. After that she worked in West China from December, 1948, until September, 1950, where she served as mission treasurer and matron of the school for missionaries' children in Chengtu. Then conditions were such that she had to come home. She had already given 33 years of faithful and efficient service. She faced many dangerous situations with high courage.



Mary Schaeffer

After returning from China she spent six years as assistant pastor at the Walnut Grove Church of the Brethren in Johnstown, Pennsylvania. She retired in 1956 and since then she has been working in the St. Petersburg church, in Florida, in many ways, such as teacher, as a member of committees, and the District Board. St. Petersburg is now home to her.

SARA C. SHISLER

"This is my work", said Sara Shisler, home, in 1945, on her third furlough from Africa. "I cannot think of any work I would enjoy as much. . . . We are here for a purpose. If we do not serve that purpose, we do not find the highest happiness."

As missionary-teacher she interpreted the program, personalities, problems, disappointments, and achievements of a growing mission. Her inimitable reports in the *Gospel Messenger* cover the period of her service in Nigeria, 1926 to 1961. In one of her last reports from the field Miss Shisler, in an article entitled "Blazing an Educational Trail", tells of the first Nigerian recommended by the Scholarship Board of the Northern Region for a scholarship in London. Hers is the gift of supplying the symbol that represents the culmination of decades of good teaching—the superior student trying for higher education.

Typical of her belief and commitment is her description of and insight into the life of one of her students, Tembi Linus: "The life story . . . proves once again the fact that God chooses leaders and leads them step by step into the work to which he has called them. He took this village boy . . . led him first to school, then into the church, to the girl he married, and now into evangelism, a work for which he is so well qualified." Then follows a series of insights ending with, "He yearns over Nigeria's unsaved masses with love and deep concern."

She, too, yearned over Nigeria's unsaved with love and deep concern. Again and again in interpreting the emerging African church she chooses some incident from daily living, points to its many facets, and supplies the reader or student with a modern parable. In "I Don't have Any Shoes", she says, "His statement has been disturbing to me. If people usually feel a need for 'things' when they see others in possession of them, and if they begin to feel that they are missing something only when that feeling of need takes hold of them, then the same principle should be true in the realm of spiritual things."

She used the incident of the part-time worker to ask a series of searching questions important to Christian growth. The worker with hoe in hand wanted a few cactus stalks removed from his path. "You always carry a hoe. Cut them off", said Miss Shisler. To which he replied, "Do I want to do it?"

In 1926 she began her work in Garkida with language study, work among the women, and teaching in the elementary school. By 1927 she was starting a girls' school. An extended health furlough in 1930 ended after the terminal illness of her father.

Back in Garkida by 1939, she became missionary-pastor of the Marama Church in 1941, and in addition had charge of the educa-

tional program.

On her return from her 1945 furlough Miss Shisler taught for six months in the school for missionaries' children in Jos. She then taught for three years in the Teacher Training College and Senior Primary School.

Her 1950-54 term was again spent in Garkida with administrative responsibilities in the Senior Primary School in addition to teaching and evangelistic work.



Sara C. Shisler

Waka was the scene of her final term of service from July, 1955, to February, 1961. Here she taught the Bible courses in the Teacher Training College and assisted with the church work.

Throughout all her years of service she took her turn on the preaching schedule and while at Garkida also preached at the leprosarium.

Born February 12, 1896, to John B. and Hannah Cassel Shisler in Vernfield, Pennsylvania, she grew up in the bounds of the Indian Creek Church of the Brethren. (The public schools, Elizabethtown Academy, and Elizabethtown College contributed to her early education. A graduate of Manchester College, she received her B. D. degree from Bethany Theological Seminary in 1925.) From a pastorate in St. Joseph, Missouri, she accepted, in 1926, appointment to the new mission in Nigeria. Ten years earlier she had dedicated her life to full time Christian service.

Forty years later in retirement the granddaughter of Abraham Cassel sums up in these terms her life of Christian service: "I still thank God constantly for the rich experiences which I was permitted to have throughout the years. They have been experiences both in giving and receiving. If I were to live my life over again I would choose to be a missionary."

EMMA JEAN WEAVER WINE

Emma Jean Wine is the daughter of Elam M. and Fannie Young Weaver. At the death of her mother, when Jean was 11 years old, she went to live in the home of her sister and husband, Mr. and Mrs. Rufus Gingrich of East Petersburg, Pennsylvania. She attended the East Petersburg Church of the Brethren where she has been active in the program of Christian education since she was a teenager.

In 1938 she was graduated from high school and then did some secretarial work, and helped as a clerk in the business of her sister and husband. In 1940 and 1941 she took work in the Bethany Training School in Chicago.

In July, 1941, she was married to Jacob C. Wine who was reared largely in the home of Mr. and Mrs. E. M. Culler of Cleveland, Alabama. He was called to the ministry at the age of 18 by the Church of the Brethren at Fruitdale, Alabama. They served the church in Tennessee for a number of years after their marriage.

They accepted the call to the mission field in Nigeria and arrived in Jos, Nigeria, in January,



Emma Jean Wine

1949. Their assignment was to educational work at Hillcrest school where they served until March, 1956. During their stay in Nigeria their daughter, Jeanine Mae Wine, was born on February 20, 1956. The Wines are now located in Millersville, Pennsylvania. Jean is involved in furthering her education in the State College there. They serve the church both on the local and district level, and hold their membership in the East Petersburg church.

EMMA K. ZIEGLER

Emma K. Ziegler was born in Denton, Maryland, on July 7, 1895. Her parents were Daniel and Kate King Ziegler. She attended the elementary school at Denton and in 1912 she attended the Academy at Elizabethtown College. Her parents moved to Hatfield, Pennsylvania, in the same year, after which she taught in a rural school for one year. After working in a silk mill for five years she returned to Elizabethtown College where she finished the Pedagogical course in 1921. Following graduation she taught in rural schools for five years. In 1926 she went to Bethany Bible School where she took courses in religious education. She attended Manchester College in 1928 and got her B. A. degree. Then she returned to Bethany and completed the work for an M.R.E. degree, excepting the thesis.

Her missionary career began in 1930 when she was appointed to go to India. Her first assignment was language study at Anklesvar and she remained there for three years. She worked half-time in the girls' boarding school until she completed language study, and after that she gave full time to it.

At the end of the three years at Anklesvar she assisted the Doctors Cottrell in the Bulsar Hospital for nine months. Then in 1934 she taught at Woodstock School during Susan Stoner's (later Mrs. Chalmer Shull) furlough and she stayed another year to take the place of another teacher who went on furlough. Her next assignment until her furlough in 1937 was in the Rajpipla area where she worked with Eliza Miller touring the villages and helping in the village schools of the area.

After her return from furlough in 1938 she was appointed headmistress of the Girls' Boarding School at Anklesvar, but in 1941 she went to Woodstock as a permanent teacher and was on the staff there until 1960, when she came home for retirement. While there she taught sixth grade with the exception of two years when she taught fifth grade.

In 1952 she went to Nigeria to teach in Hillcrest School for one year but was there only six months because she was rushed home for surgery.

Her varied experiences in India have left her a rich store of memories and the satisfaction of a life lived to the full.

She is now living in an apartment in Hatfield and spends her time working in the Hatfield church, doing deputation work and substitute teaching.

KATHRYN CONNER ZIEGLER (1874-1952)

Kathryn Conner Ziegler was born in 1874 and was the daughter of Daniel P. and Mary Conner Ziegler, being the next to the youngest

of a family of 18 children. Her father was a minister of the Church of the Brethren who was often away visiting other churches.

At the age of 16 she gave her heart to the Lord and was baptized in the Mingo congregation. From this time on she took an interest in spiritual things. While she was working in the city of Lancaster she had the opportunity to enroll in classes for mission study. She became very much interested in the India mission field through studying Wilbur Stover's book, *India, a Problem*.

In 1905 the Eastern District of Pennsylvania decided to send a representative to India to serve as a missionary, and for this task Kathryn Ziegler was chosen. She gave her consent but asked that she be permitted to spend several years in preparation for this work. This was granted. She enrolled for the English Bible course at Elizabethtown College, and spent two years in special preparation.

In the spring of 1908 the Annual Conference was held at Des Moines, Iowa. It was at this conference that Kathryn was consecrated for work in India. The following November saw her on her way to India.

Before she went to India she said it was hard to get the consent of her mind to live so far away from home and among a strange people, but then she gave herself happily to obey and she was satisfied. She never regretted that she had obeyed the call of God.

Her first home in India was at Jalalpor, where she studied the Gujarati language. She progressed rapidly in this. She was not hesitant in trying to use what she had learned. Her cheerful disposition along with her fund of stories made for her a host of friends among the Indian people from the beginning.

Other stations in which she lived and worked in India were Anklesvar, where she worked out in the villages, and Umalla where she did similar work. The work that she preferred and that she seemed to be best fitted to do was district work or evangelistic work in the villages. This meant living in a tent, which was moved, every week or two, to a new location in another area or village. Thus she became well-known among the village people and her visits were eagerly anticipated. She had classes for the women, teaching them to sew and also teaching a lesson from the Bible. The evenings were devoted to evangelistic meetings when the evangelist who accompanied her took over. The evangelist's family was a part of the touring party, and the wife and mother served as Bible woman.

Kathryn spent 21 years in India. In the spring of 1931 she returned home to stay permanently. She had a great desire to return but due to circumstances she was not permitted to return.

Most of the time between her return home from India and the time of her death was spent in the home of a niece, Dora M. Ziegler, of Limerick. She died January 28, 1952, at the age of 78.

- Akron congregation, 1-3
 Aldinger, Harry, 25
 Aldinger, J. B., 25
 Allentown congregation, 18
 Alwine, Paul, 34
 Anniversary Call, 16, 110
 Amwell congregation, 264
 Annville congregation, 4-8, 23, 62, 250

 Bair, Grover C., 146
 Baker, John S., 25, 135
 Balsbaugh, Harry K., 52, 53
 Barr, Francis H., 97, 272
 Basehore, Paul, 13
 Basehore, Paul M., 48
 Baugher, A. C., I, 34, 38, 52, 86, 108, 136, 148, 155, 158, 159, 169, 171, 185, 192, 201, 203, 217, 233-235, 259
 Baugher, J. I., 32, 63, 134, 148, 203, 275-278
 Baugher Norman, 37, 62, 63, 64, 75, 117
 Baugher, Raymond, 53
 Beachley, H. J., 52
 Beahm, I. N. H., 31, 34, 72, 95, 149, 194, 197, 201, 209-214, 216, 219, 243, 244, 316
 Beahm, James H., 22, 42
 Beahm, William, V, 244
 Beaver, Spencer S., 94, 129
 Beck, T. S., 290
 Becker, Allen G., 25, 26
 Becker, Henry T., 41
 Becker, Peter, 293, 327
 Becker, Phares N., 290-292
 Beelman, George W., 53, 79
 Beery, William, 325
 Belser, Julius, 34
 Belser, Vernon, 34
 Bennett, Conway E., 5, 45, 92
 Berkebile, James M., 38, 206
 Bernhard, Fred, 41
 Bernhard, Howard, 41, 42, 47, 48, 72, 93, 135, 137
 Bible study, 148-149
 Bieber, Charles, 10
 Big Swatara congregation, 8-14, 49, 62, 250
 Bittering, Desmond, 32, 73, 185
 Bitteringer, Irene F., 33, 150, 163, 185, 328-329
 Blough, Galen, 40
 Blough, William, 53
 Boepple, Rolland, 34
 Boll, Paul H., 133
 Bollinger, Florence, 329-330
 Bomberger, Christian, 135
 Bomberger, Harold Z., 4, 6, 8, 53, 118
 Bonsack, C. D., 84, 185
 Boose, Raymond R., 79
 Booz, Jacob M., 59
 Bowers, Norman L., 30, 125, 126
 Bowman, Earl M., 86
 Bowman, Rufus, 9, 169, 185
 Bowman, Walter, 117
 Bowser, Harold L., 119
 Brandt, Ira D., 135
 Brandt, Jacob, 64, 314
 Brandt, Luke, 25
 Breidenstine, A. G., V, 79, 157, 158, 166, 167, 168, 185, 204
 Breidenstine, John, 81
 Breitigan, James H., 165, 166, 167, 168, 292
 Brethren Fellowship House, 56
 Brethren Home, 33, 174-177, 249, 261
 Brightbill, Alvin F., 78, 102, 150, 153, 155
 Brightbill, John, 45, 102, 151, 158
 Brubacher, Ammon H., 42, 102, 103, 105, 106, 150, 151, 154
 Brubaker, Abraham Z., 103, 105
 Brubaker, Christian, 135
 Brubaker, Earl C., 30, 125, 126
 Brubaker, Edwin B., 136
 Brubaker, Elmer, 136
 Brubaker, John B., 26, 137
 Brumbaugh, Galen, 130
 Brumbaugh, L. R., 200
 Brumbaugh, L. H., 52
 Brumbaugh, Martin G., 300, 305, 325
 Brumbaugh, Reuben H., 70
 Buch, Guy R., 75, 127
 Bucher, Allen D., 5, 6, 7
 Bucher, Alton P., 61, 122
 Bucher, Caleb, V, 97, 171, 172, 244, 269, 272
 Bucher, Christian, 100, 105, 114, 243, 268, 278-280, 307
 Bucher, Esther, 5

- Bucher, Gene, 115, 244
 Bucher, George, 95, 96, 97, 98,
 99, 100, 113, 144, 188, 190,
 198, 200, 210, 243-246, 267,
 307
 Bucher, Glenn, 34
 Bucher, Henry G., 79, 81, 86, 87,
 93, 129, 160, 205
 Bucher, K. Ezra, 201, 205
 Bucher, Lester, 4, 93, 94, 97, 115,
 244, 272
 Bucher, Luke, 61
 Bucher, Mabel Weaver, III, 267,
 272, 275
 Bucher, Martha, 201, 244, 269
 Bucher, Rufus, 24, 62, 70, 71, 72,
 75, 79, 84, 92, 96, 97, 98,
 100, 104, 133, 200, 209, 244,
 267-275, 336
 Bucher, Simon G., 6
 Bucher, William, III, 96, 244,
 272, 275
 Bucklew, Daniel W., 6, 7
 Buckwalter, J. Lester, 23
 Buffenmyer, J. A., 34
 Butterbaugh, Dorsey F., 137, 204
 Byer, F. J., 149, 203
 Byerly, Kenneth, 34
 Byerly, Robert, 52, 149, 187, 188,
 205
 Byler, James E., 93
 Byler, John I., 86, 87, 93
 Byler, John, Jr., 93

 Camp Swatara, 16, 183-188
 Caricofe, A. Joseph, 111, 112
 Carper, Anna M., V, 207
 Carper, Eugene G., 27, 62
 Carper, Frank S., III, 9, 28, 60,
 63, 115, 118, 125, 171, 185,
 201, 274
 Cassel, Abraham H., 292-301,
 324, 325, 344
 Cassel, Charles D., 139, 150
 Cassel, David N., 59, 171
 Cassel, Frank P., 58, 280
 Cassel, Franklin K., V, 87, 109,
 175, 178, 179
 Cassel, Isaac, 107, 108
 Cassel, Jeremiah H., 139
 Cassel, Joseph N., 107, 108, 109,
 130, 201, 266-267
 Cassel, Samuel M., 139

 Cassidy, J. H., 75
 Cave, William, 6
 Cherry, Charles, 140
 Children's Aid Society, 177-183
 Chiques congregation, 14-19, 136,
 174, 237, 263, 292
 Christian education, 145-148
 Cocalico congregation, 20
 Conestoga congregation, 20-23,
 39, 59, 95, 130, 132, 135,
 137, 260, 265
 Conewago congregation, 23-25,
 62, 250
 Connor, W. K., 52, 146
 Coventry congregation, 20, 70,
 95, 337
 Crago, Glen, 179
 Crouthamel, Hilary, 58, 59
 Crumrine, Gale, 118
 Curry, A. Stauffer, 118, 169

 Daubenspeck, George E., 93
 Daughtry, James, 38, 119
 Daveler, Harold W., 34
 Delp, William M., 57, 59
 Denlinger, Charles, 126
 Detweiler, George L., 80, 81
 Dick, Jacob T., 86
 Dick, LeRoy, 75
 Dick, Wayne H., 79
 Dinger, Evan M., 133
 District film library, 147
 District meeting, 12, 17, 23, 25,
 51, 60, 82, 103, 127, 132, 135
 Dohner, Harry S., 1, 178, 179
 Dubble, Curtis, 4, 31, 61, 93
 Dubble, William R., 61

 Earhart, Jacob, 45
 Earhart, J. Stanley, 26, 72
 East Fairview congregation, 14,
 17, 18, 25-28
 East Petersburg congregation,
 28-31, 111, 125
 Eberly, Harvey M., 84, 87, 150,
 152, 154, 158
 Ebersole, B.W.S., 25, 63, 64, 314
 Ebersole, Chester M., 64, 314
 Ebersole, Elmer, 25
 Ebersole, John D., 72, 79, 125,
 289
 Ebersole, Luke, 62, 64, 314
 Ebersole, Mark, 64, 205, 314
 Ebersole, Martin, 23

- Ebersole, Ralph, 92, 119, 187
 Eby, Benjamin Z., 139, 238, 242
 Eby, Enoch, 49, 279
 Eckert, Martha Z., 317-319
 Edris, Elias W., 47, 48
 Eichelberger, Edith, 5
 Eisenbise, Eugene, 34, 207
 Elizabethtown College, 188-235
 Elizabethtown congregation, 14,
 31-39, 134, 190
 Ellis, Charles C., 5, 62, 81, 95,
 169, 185, 218, 310
 Enders, J. Harry, 112
 Ephrata congregation, 20, 39-40,
 132, 307
 Eshelman, Abram, 75, 137, 143,
 178
 Eshelman, Elmer, 204
 Eshelman, E. E., 34, 149, 202
 Eshelman, Harry, 137
 Eshelman, Hiram, 137
 Eshelman, James, 41
 Eshelman, Joseph H., 301-302
 Eshelman, Nathan, 137
 Eshleman, Dan, 19, 137
 Eshleman, Earl G., 25
 Eshleman, James E., 97, 272
 Eshleman, Robert F., 75, 137,
 172, 205
 Eshleman, Ross, 41
 Eshleman, S. S., 18, 19
 Etter, David, 12, 49
 Fahnestock, Adam G., 136
 Fahnestock, Harold, 9, 13
 Fahnestock, Harry G., 26, 127
 Fahnestock, Jacob N., 122
 Fahnestock, Nathan, 28, 139
 Fahnestock, Rufus, 139
 Fahnestock, S. B., 25, 26, 204
 Fahnestock, Samuel G., 34, 81
 Falkenstein, George N., 31, 32,
 34, 50, 52, 108, 148, 149,
 188, 189, 190, 191, 198, 200,
 201, 202, 211, 214-217, 234.
 Fasnacht, Uriah C., 71, 96, 97,
 275
 Faus, Glen M., 19
 Faus, Robert, 19
 Fike, Albert J., 140
 Fike, Alonzo, 53
 Fike, Paul, 140
 Fike, S. K., 140
 Fisher, Nevin, 37, 154, 155, 157,
 159
 Fisher, Virginia S., 147, 172, 207
 Fisher, W. D., 76, 79
 Flora, James S., 118
 Florin congregation, 41-42
 Forney, Earl E., 105
 Forney, Milton G., 28, 30, 31
 Forney, Paul M., 105, 135
 Forney, Phares J., 30, 31, 129
 Forney, Roy, 41, 137
 Forney, Roy S., 30, 53, 145, 171,
 185
 Forry, Roger, 118
 Forry, William, 80, 102, 105
 Fox, Barry T., 140
 Francis, Jay S., III, 80, 81, 102,
 105, 119, 189, 190
 Francis, Mary Zug, 319-320
 Frantz, Amos, 45, 154
 Frantz, Dean, 117
 Frantz, Elias M., 92, 115, 154
 Frantz, Harvey, 113, 115
 Frantz, Henry, 91, 150, 152, 154,
 157, 158
 Frantz, Isaac, 49
 Frantz, Richard, 92
 Frederick, Norman S., 58, 59,
 171
 Fredericksburg congregation, 42-
 49, 257
 Fretz, Joseph E., 59
 Fretz, William B., 59
 Frey, Miriam C., 117, 155, 158
 Frey, Ralph R., 34, 38
 Frysinger, Hiram J., 11, 12, 13,
 147
 Frysinger, Irene, IV, 11, 162
 Garber, W. Frank, 118
 Gardner, Harry, 44
 Gardner, Orville, 45
 Geib, Amos P., 87
 German hymn singing, 149-150
 Germantown, 20, 65, 129, 145
 Gibbel, Aaron, 133
 Gibbel, Christian, 139
 Gibbel, Cyrus R., 95, 136
 Gibbel, Harry B., 20, 133
 Gibbel, Henry B., 168, 302-304
 Gibbel, Henry R., 84, 85, 87, 177,
 178, 280, 281
 Gibbel, Ira D., 92, 150, 151, 154,
 178

- Gibbel, Ira W., 44
 Gibble, David G., 19
 Gibble, Hiram, 25, 95, 129, 139, 144, 145, 240-243
 Gibble, I. S., 19
 Gibble, Jay, 92
 Gibble, Lamar, 118
 Gibble, M. Ray, 48
 Ginder, J. Becker, 19, 172
 Gingrich, Alfred B., 4, 6, 7
 Gingrich, Hiram G., 6, 25, 72, 93
 Gingrich, Jacob H., 5, 6, 137, 145, 149, 203
 Gingrich, John, Jr., 23
 Gingrich, Ulysses, 12, 14
 Gipe, Harrison, 64, 115, 119
 Gish, Arthur, 137
 Glasmire, Leah, 330-331
 Glasmire, William, 79, 94, 152, 154, 157, 158, 160, 202, 289, 330-331
 Gleim, Elmer, 53
 Glover, Irving, 13
 Good, Monroe and Ada, 122, 331-332
 Gosnell, John W., 35
 Gottshall, Henry, 18, 59, 102, 152, 155, 158
 Gottshall, Wayne Z., 109
 Gould, William L., 80, 81
 Graham, John F., 122
 Grater, A. L., 108
 Graybill, Israel, 139
 Graybill, Israel B., 139
 Graybill, Jacob F. and Alice H., 50, 81, 102, 332-334
 Graybill, Reuben, 100, 139
 Greiner, Gerald, 19
 Greiner, Robert, 15
 Groff, Hershey, 23, 95
 Grubb, Paul B., 34
 Gutelius, Fred, 129
 Guyer, Albert, 115

 Haas, L. Margaret, 149, 202
 Haas, L. Frank, 50
 Habecker, P. M., 96, 97, 244
 Hackman, Jacob, 136
 Hackman, Richard H., 20, 30
 Hackman, Vera, V, 29, 114, 205
 Hallet, George, 72
 Hanawalt, David, 53
 Handwerk, Frank G., 93

 Harley, Bessie Rider, 334
 Harley, Jacob S., 202
 Harrisburg First congregation, 33, 49-57, 122
 Hartman, Walter W., 6, 7, 8
 Hatfield congregation, 57-59, 266
 Hawthorne, LeRoy, 137
 Heffley, Robert, 133
 Heidelberg congregation, 59-61, 248
 Heisey, Aaron S., 105
 Heisey, Amos S., 133
 Heisey, Enos B., 61
 Heisey, H. B., 52
 Heisey, Irwin W., 47, 48
 Heisey, Martin, 100, 105
 Heisey, Peter S., 61
 Heisey, Ralph B., 133
 Henry, George W., 145
 Henry, Michael H., 200
 Herr, Jacob Z., 185, 186, 193, 201, 202, 247
 Herr, John, 42, 60, 61, 72, 75, 94, 105, 113, 115, 118, 120, 122, 127, 133, 143, 144, 150, 175, 188, 190, 242, 247-249, 266, 310
 Herr, Tobias, 112
 Hershberger, Ronald, 75
 Hershey (Spring Creek), 4, 23, 62-65, 115, 134, 249
 Hershey, Graybill, 139
 Hershey, John G., 87, 169, 185, 192, 201
 Hershey, J. W. G., 84, 85, 86, 200, 227, 281-282
 Hershey, Kenneth H., 93, 139
 Hershey, Milton L., 93, 139
 Hershey, Milton S., 13, 15, 62, 277
 Hershey, Naaman G., 304-305
 Hershman, John R., 34, 38, 135
 Hertzler, John, 92, 127, 129
 Hertzler, Samuel H., 23, 31, 32, 34, 60, 72, 79, 97, 143, 145, 156, 188, 190, 192, 197, 198, 200, 201, 202, 227, 239, 249, 252-256, 271, 274
 Hertzler, William, 84, 127, 129, 144, 145, 252
 Hertzog, J. Paul, 122
 Hess, Abram M., 23

- Hess, Henry L., 19, 26
 Hess, Milton, 112
 Hess, Robert A., and Anna Mary,
 93, 137, 334-335
 Hess, Robert H., 23
 Hess, Robert O., 19, 169
 Hess, Samuel H., 108, 109, 130
 Hevener, Charles W., 97, 272
 Hevener, John W., 87, 179
 Hevener, Ollie C., 139
 Hilficker, John, 35, 126
 Hoffer, Aaron H., 23, 63
 Hoffer, I. S., III, 34, 203, 282-284
 Hoffman, Jesse K., 109, 130
 Hoffman, Nathan, 200
 Holl, David, 53
 Hollenberg, Nora Reber, 335-336
 Hollinger, Abram, 50
 Hollinger, Adam, 50, 119, 129
 Hollinger, Allen B., 26, 27
 Hollinger, Daniel, 23
 Hollinger, Densie, 149
 Hollinger, Henry B., 5, 6, 7, 95
 Hollinger, John A., 79
 Hollingshead, Fred, 52
 Hoopert, Daniel A., 38, 135
 Horst, Clarence W., 131
 Horst, M. Clyde, 34, 39, 185, 204
 Horst, Myron, 34
 Hosler, Paul W., 19
 Hostetter, Earl, 30
 Hostetter, John, 25
 Hottel, Benjamin, 188, 190, 284-
 285
 Hottenstein, Amos S., 18, 28, 30,
 100, 110, 115, 150, 152, 154
 Howe, W. M., 144, 148, 197
 Hunsicker, Clinton P., 4
 Hursh, Donald, 34
 Hurst, Wilmer R., 38, 40
 Hutchison, Anna, 140
 Imler, T. F., 76, 79, 140, 177,
 178, 188, 198, 200
 Indian Creek congregation, 65-
 70, 107, 130,
 Interpreter, 144
 Jackson, John, 72
 Jennersville congregation, 18, 70-
 72, 273
 Johns, J. Bitzer, 133
 Jones, H. D., 75
 Jones, Harold G., 70, 108, 109
 Jones, Ralph H., 58, 59, 109
 Kaucher, Howard, 119
 Kauffman, Stewart, B., 53, 119,
 154, 158, 169
 Kaylor, Hiram, 127, 137
 Keeney, Earl, 92
 Keeney, Mark, 90, 92, 336
 Keim, Lewis M., 190
 Keller, Isaac, 132, 133
 Keller, J. H., 34
 Kettering, Daniel L., 25
 Kiefer, Samuel B., 305-307
 Kilhefner, David, 39, 40, 70, 129,
 177
 Kilhefner, Galen C., 40, 123, 124,
 155, 172, 186, 187, 205
 Kilhefner, Nathan, 40
 King, Bernard, 140
 King, Henry F., 60, 61, 115, 143,
 148
 King, Jonathan, 4, 115, 120, 122,
 130
 Kintzel, John, 127
 Kintzel, William, 127
 Kissinger, Warren, 1
 Kline, Harvey S., 6, 8
 Kline, Henry S., 119
 Kline, John H., 32, 34
 Knappenberger, Robert, 119
 Knavel, Berkey, 115
 Knechel, Robert, 4
 Kopenhaver, William, 129
 Krall, Cyrus B., 94
 Kratz, William, 58
 Kreider, Bard E., 136
 Kreider, Caleb A., 6
 Kreider, Daniel K., 50, 63
 Kreider, Isaac J., 40
 Krommes, Henry, 94
 Krommes, Moses D., 94
 Kuhns, Amos M., 12, 13
 Kulp, S. W., 40
 Kulp, William K., 40
 Kurtz, D. W., 77
 Kurtz, Earl H., 201, 206
 Kurtz, Michael, 59, 61, 94, 115,
 120, 122, 274, 341
 Kurtz, Ray A., 119, 120, 122, 341
 Kutz, Daniel, 127
 Lake Ridge congregation, 18, 72-
 75, 273

- Lancaster congregation, 18, 76-79, 273
 Lander, Edward, 79
 Landes, Herbert P., 59
 Landis, John A., 12, 13, 63
 Layser, Donald, 115
 Layser, Frank H., 113, 115
 Lebanon congregation, III, 60, 79-83, 101
 Lefever, Elias B., 190
 Lehman, Earl S., 34, 121, 122
 Lehman, William G., 27
 Leiter, Laban W., 202
 Lentz, Iram J., 81, 122
 Leopold, Jonas, 145, 240
 Lewellen, Duane, 53
 Light, George H., 59, 202
 Light, Henry E., 95, 111, 112, 129, 144, 148, 177, 189, 190
 Liskey, Perry, 5, 6, 129
 Lititz congregation, 83-89
 Little Swatara congregation, 42, 59, 89-92, 93, 127, 257
 Long, John D., 79, 122, 169
 Long, J. Henry, 64
 Long, Joseph, 64, 117
 Longenecker, Carl M., 119
 Longenecker, Jacob H., 20, 49, 62, 63, 73, 118, 127, 129, 143, 150, 177, 189, 190, 237, 249-252, 274, 313, 314
 Longenecker, Linn, 139
 Longenecker, Samuel W., 72, 115
 Longenecker, Walter, 4, 30
 Longenecker, William W., 38, 41
 Long Run congregation, 92-93
 Mack, Alexander, Jr., 215
 Mack, Alexander, Sr., 215
 MacManes, Mary, 139, 337-338
 Madeira, C. C., 26, 34, 52, 154
 Madeira, Miriam, 90
 Madeira, Ronald, 53
 Maiden Creek congregation, 93-94, 118, 249
 Mallott, Floyd E., 78
 Mardela, 140
 Margush, Stephen, 58
 Markey, David H., 94, 119
 Markey, David J., 119, 154
 Markley, Harvey, 136, 178, 179
 Martin, A. L. B., 50, 154
 Martin, Amos M., 131
 Martin, Donald, 40, 128, 129
 Martin, A. Eugene, 131
 Martin, Lowell, 40
 Martin, Martha, 5, 38, 45, 103, 136, 148, 149, 154, 163, 171, 185, 204
 Martin, Nathan, 34, 63, 79, 80, 82, 86, 105, 127, 137, 143, 145, 148, 150, 171, 202
 Martin, Noah W., 131
 Martin, Wilbur and Evelyn, 40, 336-337
 Mathias, Oscar, 64
 McAuley, Roy, E., 169, 201, 206
 McCann, Elizabeth Gibbel, 322, 337
 McDannel, Rufus, 137
 McDowell, E. Floyd, 86, 117
 Mechanic Grove congregation, 70, 95-100, 245
 Men's Fellowship, 165-171
 Mentzer, Allen W., 279, 307
 Merkey, A. Lester, 48
 Merkey, Ammon L., 48, 127
 Merkey, Howard A., 25, 26, 143, 145, 171
 Merkey, Jacob P., 42, 92
 Meyer, Ammon B., 47, 48, 244
 Meyer, E. G., III, 37, 110, 152, 154, 155, 156, 157, 158, 159, 161, 185, 203
 Meyer, Gertrude Royer, 37, 155, 160, 161, 203
 Meyer, Ira C., 34, 45, 48, 127, 137
 Meyer, J. G., 34, 156, 201, 202, 226-229
 Meyer, Jacob W., Jr., 42, 47, 48, 127, 177, 178
 Meyer, Jacob W., Sr., 92, 256
 Meyer, Matthew, 34, 44
 Meyer, Nathan M., 13, 14, 45
 Meyer, S. G., 4, 42, 46, 47, 48, 73, 92, 103, 178, 245
 Midway congregation, 59, 60, 80, 100-107, 249
 Miller, Clayton B., 12, 64
 Miller, D. L., 49, 313
 Miller, George H., 129
 Miller, J. Herbert, 9, 62, 63, 143
 Miller, J. Kurtz, 148, 197, 263-265
 Miller, John M., 201

- Miller, Kenneth L., 81
 Mingo congregation, 107-109,
 129, 267
 Ministerial Board, 143-145
 Minnich, Elmer G., 6
 Mitchell, Olden, 86, 172
 Mohler, Edna, 171
 Mohler, J. M., 50, 51
 Mohler, Levi, 34
 Moomaw, I. W., 136
 Moore, J. M., 79, 86, 289
 Morgan, Elias, 127
 Mountville congregation, 28, 109-
 112, 190
 Moyer, Elmer M., 67, 69, 70
 Moyer, Henry H., 119
 Moyer, John W., 70
 Moyer, Joseph G., 69, 70
 Moyer, Ralph Z., 70
 Mt. Wilson, 5-6
 Music, 149-162
 Musser, Isaiah N., 111, 112, 189
 Musser, Norman, 35, 79, 86, 111,
 112, 129, 143, 154
 Myer, Clara, 338-339
 Myer, Diller S., 23
 Myer, Elizabeth, 202, 231, 320-
 324
 Myer, James F., 139
 Myer, John L., 133
 Myer, John W., 76, 79, 86, 127,
 136
 Myer, Reuben, 136
 Myers, Carl, 79
 Myers, F. A., 79, 289
 Myers, Paul, 115
 Myerstown congregation, 59, 60,
 113-115

 Naas, John, 279
 Nedrow, E. F., 72, 75
 Nedrow, R. A., 73, 75, 129
 Neff, Harry C., 111, 112, 154
 Neff, Wilbur H., 40
 Neimeyer, Rufus, 4
 Nelson, Robert, Jr., 53, 79,
 Nies, Henry, 85, 88, 150, 154
 Nyce, Albert P., 70
 Nyce, Alfred, 308
 Nyce, William G., 307-310
 Nyce, William P., 59
 Nye, Harry H., 32, 34, 52, 73,
 171, 201, 203, 231-233

 Ober, Henry K., 10, 32, 34, 38,
 52, 62, 77, 79, 108, 143,
 145, 148, 149, 171, 177,
 178, 200, 201, 202, 221-
 226, 227, 228, 324
 Ober, James, 137
 Ober, Stanley, 34, 222
 Oberholtzer, Isaiah E., 339
 Oberholtzer, William, 42, 113,
 115, 190
 Ogden, Galen B., 55, 122
 Painter, Franklin, 48, 81, 127
 Palmyra congregation, 62, 115-
 118, 250
 Patrick, John, 13
 Patrick, Norman, 12, 25
 Patrick, Thomas, 12, 13
 Peach Blossom congregation, 139
 Petry, Marion, 118
 Pfaltzgraff, Violet, 136, 339-340
 Pfautz, Jacob, 23, 92, 95, 127
 Pfautz, Laura Frantz, 150
 Pittenger, J. M., 32, 34, 202
 Powell, Ellis, 4
 Powell, Vernon, 119
 Price, Abram A., 69, 70
 Price, Henry A., 69
 Price, Jacob M., 69, 70
 Price, Jonas H., 144
 Quinter, James, 279
 Raikes, Robert, 145
 Reading congregation, 118-119,
 190, 249, 257
 Reber, Aaron C., 118, 140, 178
 Reber, Daniel C., 10, 34, 132,
 201, 202, 217-221, 223, 227
 Reber, Frank L., 310-311
 Reber, Henry, 94
 Reber, Jesse, 53, 123, 124, 140
 Reber, Jonathan G., 94, 285-287
 Reidenbach, R. S., 95, 266
 Reisinger, Ernest L., 19
 Richland congregation, 59, 60,
 119-122, 341
 Rider, Joseph H., 198, 200, 311-
 313
 Rider, Mary C., 311-313
 Ridgely, 95, 139
 Ridgeway Community congrega-
 tion, 122-125
 Rittenhouse, Joseph, 140
 Ritter, Warren W., 93

- Robinson, Donald L., 119
 Robinson, J. A., 40, 169
 Robinson, Paul M., 79
 Roland, William, 126
 Rose, Lewis D., III, 160, 202
 Royer, Abram H., 23, 133, 189, 190
 Royer, B. Mary, 120, 122, 340-341
 Royer, Chester H., 34, 159, 160, 204
 Royer, Donald M., 133
 Royer, Florence M., 341-342
 Royer, Henry, 132, 133
 Royer, J. G., 84, 197, 320
 Royer, John L., 61
 Royer, Lester W., 80
 Ruhl, Allen B., 19
 Ruhl, Donald E., 4, 27, 118
 Rummel, Paul Z., 79
 Russler, Ralph, 58

 Salunga congregation, 125-126
 Sanger, Clarence B., 105
 Sanger, Perry, 61, 105
 Sanger, S. F., 4, 49
 Sanger, W. H., 34, 149, 202
 Sauer, Christopher, 318
 Saylor, Evelyn B., V, 32, 147, 205
 Saylor, Guy R., III, 168, 204
 Schaeffer, Mary, 77, 342-343
 Schlosser, John W., 132, 266
 Schlosser, Ralph W., 20, 28, 34, 38, 52, 73, 79, 84, 132, 143, 148, 159, 185, 193, 201, 202, 227, 229-231
 Schreiber, Robert, 97, 272
 Schreiber, V. Lester, 40, 97, 272
 Schuykill congregation, 127, 257
 Schwartz, Ralph, 59
 Scrogum, J. J., 129
 Sell, James A., 32, 236
 Shaffer, Benjamin, 119
 Shallenberger, Clyde M., 119
 Shamokin congregation, 18, 127-129, 257
 Shank, Walter E., 137
 Sheaffer, Rebekah, V, 185, 204
 Shearer, Samuel S., 137
 Shelly, Elwood, 1
 Shisler, Hannah Cassel, 324-327, 344
 Shisler, James B., 68, 69, 70
 Shisler, Sara C., III, 163, 185, 203, 343-344
 Sholly, Lanta, 81
 Shope, Adam J., 9, 12
 Shuman, John, 6
 Skippack congregation, 129-130
 Smith, Earl S., 118
 Smith, Herbert A., 81
 Smith, Peter A., 107, 108, 119
 Smith, Wilbur, 118
 Snader, David H., 1, 3
 Snader, David P., 1, 3
 Snavelly, Harper, 25, 64, 129, 178
 Snowden, Armon, 4, 149, 206
 Snowden, Glen, 34, 207
 Sollenberger, C. C., 39, 40
 Sonon, Henry, 25, 28, 30, 95, 110
 Spring Grove congregation, 130-132, 260, 265
 Springville congregation, 1, 20, 39, 132-133, 217, 273
 Stauffer, Wilfred N., 40
 Stauffer, Benjamin G., 19, 314
 Stauffer, B. W., 313-314
 Stauffer, Lydia, 149
 Steffy, Edwin, 40
 Stehman, Robert, 125
 Stehman, Willis B., 27
 Stevens Hill, 35
 Stoneback, William, 59
 Stoner, Milton S., 131
 Stover, Wilbur, 148
 Swatara Hill congregation, 35, 133-135
 Swigart, Mahlon C., 177
 Taylor, Isaac W., 1, 23, 28, 39, 70, 71, 75, 79, 84, 86, 92, 95, 131, 133, 136, 143, 177, 179, 189, 192, 201, 234, 249, 259-262, 274
 Taylor, S. W., 131
 Tulpehocken, 59, 100, 113, 119
 Turner, Robert, 27, 38, 126
 Urner, Martin, 318
 Vaniman, Daniel, 49
 Via, Jennie, 151, 157, 203
 Wagner, Franklin, 25
 Wagner, Murray, Jr., 97, 98
 Wagner, Murray, Sr., 97, 98
 Wagner, Samuel, 64

- Walizer, Gerald E., 75
 Walker, Ivan, 64, 72
 Walker, Wheeler, 13, 64
 Walters, William, 41, 137
 Waltz, Benjamin F., 62, 63, 64, 79, 193
 Wampler, Guy E., 40, 172
 Wampler, Mark W., 48
 Warner, Norman, 140
 Weaver, Charles E., 205
 Weaver, Clyde E., 30
 Weaver, Daniel, 314-315
 Weaver, David W., 79, 104, 119, 265
 Weaver, George W., 26, 40, 265-266
 Weaver, J. Norman, 26
 Weaver, James B., 27
 Weaver, L. John, 103, 105
 Weaver, M. J. 4, 76, 78, 119
 Weaver, Mary, 28, 147
 Weaver, S. Clyde, 23, 30, 40, 119, 143, 274
 Weddle, G. Curtis, 135
 Weibly, Israel, 75
 Wenger, Alvin P., 23, 39, 40, 171, 193, 204
 Wenger, Ammon P., 4, 44
 Wenger, Clayton P., 315-316
 Wenger, Edward G., 44
 Wenger, Edward M., 46, 47, 48, 60, 90, 92, 103, 119, 127, 129, 145, 146, 200, 256-259
 Wenger, Ethel M. B., 105, 200, 207
 Wenger, Ezra, 34, 48, 149, 203
 Wenger, Gene, 122
 Wenger, Harold, 97, 272
 Wenger, Henry G., 136
 Wenger, Isaac D., 40
 Wenger, Israel, 132, 133
 Wenger, Myers, 45
 Wenger, Paul D., 6, 23
 Wenger, Richard C., 44
 Wenger, Samuel K., 101, 103, 105, 127, 143
 West, M. Guy, 96
 West Conestoga congregation, 1, 39, 83, 84, 132, 135, 136
 West Green Tree congregation, 14, 41, 136-137
 Whitacre, Alan L., 30, 115
 Whitacre, Jesse, 115, 119, 129, 171, 185
 Whitacre, Joseph E., 52
 Whitcraft, John M., 30
 White Oak congregation, 14, 59, 84, 109, 120, 137-139, 279, 341
 Wickham, John, 70, 72, 96, 97
 Whittier, John Greenleaf, 299
 Widder, D. Harry, 50
 Wieand, Albert C., 185
 Wilhelm, Joseph L., 100, 105
 Willoughby, Donald, 34, 53
 Willoughby, William G., 53
 Wine, Emma Jean, 344-345
 Wine, J. C., 97, 133, 344
 Wisler, Claude H., 130
 Wissler, Aaron, 316-317
 Witmer, John H. 12, 13
 Witmer, S. Z., 10, 23, 25, 177
 Witters, Donald R., 136
 Wolf, George B., 1, 3, 178, 179
 Wolf, Samuel N., 1, 3, 178, 179, 287-288
 Wolfe, Mark, 127
 Wolgemuth, Harry O., 23
 Wolgemuth, Herbert O., 19, 129
 Women's Fellowship, 162-165
 Yoder, H. B., 28, 76, 79, 177, 178, 288-289
 Young, E. S., 148, 197, 264
 Young, Robert S., 25, 64
 Youth Fellowship, 171-174
 Zeigler, Carl W., III, 5, 6, 34, 45, 80, 81, 143, 149, 155, 207
 Zeigler, Naomi, 81, 164
 Ziegler, Carlos, 34
 Ziegler, Charles, 120, 122
 Ziegler, Curtis R., 92
 Ziegler, D. P., 242, 262
 Ziegler, Earl, 61
 Ziegler, Edward K., V, 60, 169, 263
 Ziegler, Emma K., 345
 Ziegler, Hannah, 327-328
 Ziegler, Harry H., 109, 129, 140, 178, 262, 263
 Ziegler, Helen, 147
 Ziegler, Henry C., 90, 92, 127
 Ziegler, Jesse, 140

- Ziegler, Jesse, 73, 107, 108, 118,
119, 177, 189, 190, 198, 200,
254, 262-263
Ziegler, Kathryn, 109, 136, 345-
346
Ziegler, Levi C., 107, 108, 109
Ziegler, Levi J., 118
Ziegler, Levi K., 53, 73, 75, 129
Zimmerman, C. W. 75
Zobler, William N., 28, 30, 73,
152, 154
Zook, Wallace, 136, 289
Zuck, Abram W., 35, 40, 53
Zuck, Carl W., 105
Zuck, Lowell H., 40
Zuck, Nevin H., 34, 38, 40, 53,
72, 81, 111, 129, 143, 169,
205
Zug, Benjamin, 113, 115
Zug, Glenn C., 35, 122, 133
Zug, H. S., 19
Zug, John C., 18, 25, 32, 34, 62,
63, 108, 118, 119, 127, 129,
150, 151, 154, 158, 175, 193
Zug, Samuel, R., 19, 31, 34, 49,
50, 51, 62, 114, 116, 118, 144,
145, 177, 189, 190, 236-240,
242, 252, 253, 254, 312
Zug Memorial Library, 193
Zunkel, C. Wayne, IV, 52, 172

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